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THE CHRISTIAN WITNESS IN WAR*

THE Great Enterprise to which Jesus summoned his disciples consisted in the secure establishment of a certain way of living throughout the entire human race. It is a way of living characterized by three elemental features. It is a life in which every man looks up to God as his Father, with a growing assurance of the reality and nearness of a vast unseen world of which he is a part; a life in which in the midst of the day's work every man looks out upon all other men with a kindling desire to work with them in all possible ways and at any cost for the common good; a life in which each man in the midst of the day's work looks forward with a growing expectation of immortality, to an endless life in which he will work together with a multitude of others in the ever-changing universe of God.

Jesus summoned his disciples to take part in this enterprise by a campaign of testimony. He called them his witnesses, and sent them out to the earth's end. He proposed to have their lives in word and deed a testimony from experience to the desirability and practicability of this way of living.

This testimony has been borne for many generations—imperfectly to be sure; but it has been borne until the ideal finally stands—at least in dim and shadowy outlines—before the eyes of all the world. This ideal is derided by some, regarded as a beautiful dream by others, but earnestly accepted by many as the very essence of eternal reality. In war and in peace, in disaster and in prosperity, in all the shifting scenes of human history, the testimony has been borne. It has come to pass in these weird days of human confusion that the testimony must once more be borne in frightful war. How shall the Christian witness bear his testimony in war?

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It seemed for a time, to multitudes of people, that the Christian testimony might be best borne by protesting against war. It was recognized that civilization is an evolution and that war, which in the lower stages of the evolution often contributed to progress, would in a higher stage of evolution become a universal hindrance to progress, and therefore a crime. It seemed to many that this higher stage of evolution was near at hand. Under the conditions which have developed in the last half century, war is becoming far more destructive than ever before, not only of the men who fight but of women and children, the weak and the very poor. War under modern conditions has become, as never before, a menace to the welfare of all non-combatant nations. As civilization develops, it is certain finally to be the case that war will be a worse evil than any evil it seeks to remedy. It will be as if a man should defend his home in a way that involved the sacrifice of all his children and the homes and families of all his neighbours. It seemed for a time that the European war would be a demonstration of this.

The fact seems to be, however, that although civilization is now in a stage of transition after which war will be forevermore discredited, this period of transition has not yet ended. There is still some distance to travel before war ceases to be, to a certain extent, constructive and becomes wholly destructive. In this transition period each will make his best contribution to the evolution if he stands loyally by that which seems to him right. This is no time to sneer at, or discredit the motives of, those whose conscientious conclusions are different from our own. We may earnestly oppose them, but to call them names or hold them up to ridicule and to fail to recognize their conscientiousness is an evidence of weakness which cheapens the cause we wish to serve.

The great majority of the American people believe that the time has come when the United States must enter the war. The United States has entered the war and the question is, How shall the Christian witness in war bear his testimony in the great Christian Enterprise?

1. In the first place, he bears his testimony by fighting from a Christian motive in face of strong temptation to fight from a lesser motive—*by fighting for a better world.* He feels that by fighting he will help to create a situation in which the common fatherhood of God and the international brotherhood of all men will find more perfect expression.

He is not insensible to national peril or national insult. He cannot ignore them, but he keeps his sense of them in its proper subordinate place. Far above them rises his sense of fighting for a better world. His Lord's vision of a truly Christian world is ever before his eyes. He feels that the world will be a better world if the ideals of the allied forces, particularly these which have on the whole characterized England's policy for a long time, prevail; and if the ideals that have, on the whole, characterized Prussian policy in

recent decades, are defeated. The one must prevail and the other must be abandoned.

It has necessarily taken time for this to become evident. The present war was undertaken from a variety of motives. The belligerents themselves seem not to have fully understood what it was all about. It is not strange that the American people were in confusion of thought on the subject. We busy people of the Western world were ignorant regarding the details of the history of European diplomacy in the last century. What we knew of it made us suspicious of it. What schemes were now in the minds of European diplomats we did not know. We saw certain atrocious things being done, but we did not know to what other atrocious things we might become party, by active protest.

But the war itself has passed through a kind of evolution in which there has been a great simplification of the issues involved, both in the minds of the belligerents and the non-combatant nations. At first there was a choppy sea with many violent cross currents. But more and more, one great ground swell has subdued them. It is now seen to be a great conflict in which the less privileged classes are rising into larger opportunity. The statement that it is democracy against monarchy is perhaps only part of the truth. It is a rising of the less privileged classes, whether in monarchies or democracies, into larger liberty. The present war may turn out to be only a large item in a great world movement, the introduction of an era of internal revolution and class conflict, that will include all nations and more or less baptize all nations in blood.

However that may be, at present it seems clear that the next step toward a better world will be taken if the ideals of the allied powers meet not with defeat, but with large opportunity for their realization in the life of the world. These ideals have been strengthened and developed by the conflict up to the present time, and have received a purification which they needed. They have fastened themselves more firmly and in better form upon the allied peoples themselves and they must not now be overthrown. All the resources of the United States must now be brought to the allied cause.

We must not forget that entering the war to secure a better world logically commits us to the securing of a better America. The establishment of the Christian world ideal will involve changes in our own land. It means the purifying of American life from the gross social and industrial injustices of which we are this day guilty. Prussia designates not simply a geographical territory, but a disposition—a disposition which is found in all parts of the world and from which the world must be utterly purified—the disposition of the strong to override the weak. Our gross traffic in the daughters of the poor, our unjust treatment of the Negro, the industrial wrongs inflicted on those who have no effective, orderly means of protest, are to be put away from American life as this rising

tide of the less privileged classes surges on around the world.

2. The second note that sounds out from the Christian witness in war is *invincible love for the enemy* in face of the temptation to hate him.

This brings us to the great paradox of the Christian life—the Christian friendly to the man whom he must regard as an enemy, friendly to the man who has set himself resolutely against the good for which the Christian man resolutely stands. And yet it is this paradox that is so clearly found among the central assertions of Jesus:

> Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, Love your enemies.

The Christian witness in war asserts himself resolutely against the enemy with an invincible good will. He brings all the force of his being, physical and spiritual, to bear against the enemy, with an unfailing good will. Force is absolutely non-moral. It is no more good or bad than is electricity. Moral quality appears only in the disposition of the man who uses force. Force may be applied to the mutilation of the body, as it is by the surgeon, or to the destruction of the physical life, as it is by the executioner, and there is no immorality in the act so long as the disposition of him who performed it is free from all ill-will. We have sometimes come to regard the use of force to extinguish physical life with an artificial sentiment which does not justify itself in reason and morals. Perhaps this feeling is due to a traditional over-emphasis of the awfulness of death. To the Christian, death is not a dreadful thing. To take life in hate is a dreadful deed. The dreadfulness consists not in taking life, but in *hating*. Jesus put the hate and contempt that expressed themselves in speech in the same class with the hate that kills. He did not see fit to draw a sharp line of discrimination between them.

> Ye have heard that it was said to them of old time, Thou shall not kill: and whosoever shall kill shall be in danger of the judgment: but I say unto you that everyone who is angry with his brother shall be in danger of judgment . . . and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

The Christian soldier, in friendship wounds the enemy. In friendship he kills the enemy. In friendship he receives the wound inflicted by the enemy. He keeps his friendly heart while the enemy is killing him. His heart never consigns the enemy to hell. *He never hates.* After he has wounded the enemy he hurries to his side at the earliest possible moment with all the friendly ministration possible. The Christian in war looks forward with an indestructible hope that some time and somewhere he and his enemy shall find common ground and move forward shoulder to shoulder in some great enterprise of God. This is no fanciful sketch. Many men *have* gone through battle without hate. Those who work among the wounded know that the wounded do not hate the individuals who wounded them. They take their wounds as a normal part of the terrible game.

All this is said with full recognition of the fact that war tends to breed hate, and that there are those who try to develop hate in the hearts of their troops in order to secure, as they think, better fighting. But the Christian soldier, whether in the ranks or in command, never descends to this low, devilish level. He persistently loves his enemy, in face of the temptation to hate him.

He is no true friend of America who tries to arouse hate in the hearts of American citizens. We as a nation are in peculiar peril from hate. We have for some decades seen threatening signs of civil war—a civil industrial war. There has been shooting in the streets and American lives have been sacrificed. These conditions may be with us when the foreign war is over, perhaps in intensified form. Now, if war arouses in the nation a high development of the hate instinct against a foreign foe, this highly developed instinct will vent itself on anyone that provokes it. It will vent itself with tremendous force in class warfare later. A man in whom an ungovernable temper has been developed, will strike anyone who provokes him. Perhaps there is nothing else for which America owes President Wilson a greater debt than for proceding in such a way as to restrain the nation from hate.

3. The Christian witness in war bears his Christian testimony *by the daily practice of immortality in the face of death.*

In the Christian Enterprise men in the day's work look down the long future with rising sense of being fit for an immortal endeavour. The Christian witness in war counts upon immortality as a normal, vital reality. Such an experience as the war compels men to see what ideas are really vital and primary in religion, and what ideas can be easily dispensed with or put into a secondary place. The war, by compelling men to face death, compels them to face the question of what comes after death. The Christian witness sees his comrades dying on every side. He is himself facing death and causing death.

If the life beyond is to be a vital reality, we must conceive it in terms of that which means most to us in the present life. Three things stand out clearly. We look forward to a *social immortality* and not merely to an individual existence. We do not anticipate that we shall be Robinson Crusoes, each established in his lonely Isle of the Blessed. Life for the soldier in Europe has not been by any means a predominantly individual experience. He has not been fighting the single combat of the feudal days. He has been one of many men working in the mass. He has worked in a group, and the activities of many groups have been co-ordinated and made contributory to some larger plan involving a million men. The immortal life is to him a civilization in which many men work together at great common tasks under the leadership of their Lord.

We look forward to the future life, not as personal bliss conferred as a reward of merit, not to unalloyed happiness,

but rather to a *new and larger opportunity to work with others at great enterprises for the common good*—enterprises which will present many perplexing problems and lay heavy responsibilities upon us. The truly Christian man, the man fit for immortality, has long found his chief satisfaction in working with other men in all possible ways and at any cost for the common good. In entering the army, he has put himself in readiness to make a supreme sacrifice for the common good.

Any normal, healthy soul must resent the idea that his opportunity to make contribution to the common good should end with death. To be willing to have one's chance to work for the common good end with death, would be selfish disloyalty to the common good. One would be showing himself willing to be a quitter. He would be showing a yellow streak. If one who had worked loyally for the common good should find himself compelled to believe that there is no life after death, he would necessarily be filled with utmost distress at the sad conclusion. Herbert Spencer called it a "repugnant" conclusion. Professor Huxley said that the conclusion filled him with "horror." We realize more clearly than they did that the very horror of their healthy souls at the conclusion is one great reason for believing it to be false. The man who is bearing his Christian witness in war by the daily practice of immortality has seen reason for expecting that this instinctive demand of his soul will be met. If death comes to-day he will not be without rewarding occupation to-morrow. He "greets the unseen with a cheer."

We see in the future life *a challenge to do our utmost in the day's work now.* The connection between the present and the future is not an arbitrary one. Our chance to take an immortal man's part in the great unselfish enterprise of the life to come depends upon having learned to take a man's part in all such enterprises here and now. The man who has flinched from his chance to work for the common good here, whether in war or peace, has had that fact registered in his own personality by the very laws of his own being. He steps through the gateway of death into the Beyond, labeled an unfit man who has not yet passed his apprenticeship, and who can not yet take his place with the strong friendly workmen in the larger civilization of the vast unseen world. The Master Workman can not take him to the big chance that has been waiting for him, and say to him, "You were faithful over a few things. I now put you over many things." The Christian in war, daily facing the possibility of death but looking beyond death to such an immortality, responding to its challenge by doing his utmost every hour, is daily bearing the Christian witness.

The Christian testimony to the Great Enterprise is borne in war by fighting for a better world in the face of temptation to fight from some lesser motive; by invincibly loving

his enemy in face of temptation to hate; by the daily practice of immortality in the face of death. What is before us, we do not know. The war upon which we have entered may be over in a few months. It may, through some unexpected shifting of world conditions, be entering upon a longer and bloodier period than that through which it has already passed. If it shall be soon over, God grant that the experience we are now passing through may teach us, in peace, to apply ourselves with all the energy and self-sacrifice that we would show in war, to the prosecution of the great Christian Enterprise.

Whether this great war be near its end or still near its beginning, the birth pangs of a New Age are upon the world. The call is for men and women with the light of the New Age on their faces. This light is on their faces because Christ their Leader has shared with them his vision of a day when all men in the day's work everywhere find in God their Father, in all men of every race their brothers, and in human life the beginning of immortality.

EDWARD I. BOSWORTH.

WHAT IS WRONG WITH INDIAN CHRISTIANITY?

II. Passivity

THE editor of this journal has asked me to write about my impressions; else I should never have thought of doing so. For, although there are one or two subjects that I do want to press upon our readers, I am only a visitor, ignorant of the real life of India; and my applications therefore may be wrong, my impressions quite mistaken.

Nevertheless, as the onlooker is supposed to see most of the game, so the visitor may sometimes have glimpses that are not altogether useless to expound. The particular glimpse, which is the subject of this short article, is, I suppose, a truism to the reader. Indian Christianity seems to me altogether too passive.

Christianity came to England as to other lands through missionaries. It came ultimately from the East, but immediately through preachers, mostly monks, from the Churches of Italy, France and Ireland. The city of Rome was at that time the centre of the world's civilization to the peoples of the West, for whom Asia was only a far distant land, whence Islamic invaders were already beginning to issue, slaughtering as they came. The English converts looked to Rome with a very humble fidelity for everything in the way of civilization—books, music, pictures, and the principles of religious order. The missionary monks tramped about the country, and made little schools wherever they went. The boys in these schools grew up to become monks and priests. Thus in a few years the land was full of native missionaries. Before long the Anglo-Saxon monasteries were sending out missionaries themselves, to Scandinavia and to Germany—on long and infinitely perilous journeys among savage tribes, with no prospect of ever returning. Such a missionary was St. Boniface, who converted the tribes of North-West Germany (Prussia was not converted till some seven centuries later, and then by force, so that the Prussians have always been backward in Christianity); and was himself martyred in Frisia. At the close of the Middle Ages the Western Church had ceased to be missionary. To use the expressive phrase which the War has given us, *it had lost the initiative.* Then followed the catastrophe, for the Mediæval Church, of the Renaissance and Reformation in the 16th century. After that, Western Christendom began to reshape itself, and missionary work recommenced on a large scale, though not in England till the 18th century.

It is often said with truth that a Church which is not missionary is a dead Church. The Western Church of the

later Middle Ages was, for all its glory and prosperity, slowly losing ground. The Eastern Church, on the other hand, was struggling under the murderous pressure of Muslims—of Tartars in Russia, of Turks in Asia Minor, Greece and the Balkans; and was just about to commence its recovery. The Russian Church was the first to recover; and since the fifteenth century, when the Tartar domination was destroyed, she has spread Christianity from the Black Sea to the Arctic regions, from Moscow across the whole of north Asia to the Sea of Japan. The Churches of Western Europe and America are now, as we know well, bristling with missionary enterprise all over the world.

Now Christianity had been brought to India before it ever came to the English; and that ancient Syrian Church has survived centuries of persecution, both from non-Christians in older times and from Portuguese Jesuits in later. All honour to it; shattered by Roman Catholic attacks, and divided, it yet survives, and will, I hope, have a large share in the future moulding of the Indian Church.

But why did it only survive? Why has it not had a greater and a more triumphant strength? The answer surely is, because it was not a missionary Church. It existed as an oasis in the desert, or rather as a walled city surrounded by hostile forces. For again the War has supplied us with a memorable axiom, which the experience of all great commanders has found true: *The side which remains on the defensive is certain to be defeated*, unless from political or financial causes a war comes prematurely to an end.

Only a Church that has the initiative can prosper. Only a Church that takes the offensive can triumph.

The Church in Europe fifty years ago made the same mistake in combating the recrudescence of materialism. Instead of dancing in among her adversaries, *she was afraid*, because of her little faith, and threw up clumsy earthworks against the brisk artillery of Huxley and his friends. The change began with G. K. Chesterton, who started laughing at the materialists and showing how stupid they were; and, mainly, through the young men and women of the Student Christian Movement, we are beginning to regain the initiative.

The failure of the Syrian Church—because it did not advance from province to province, till it had long ago spread Christianity from Ceylon to the Himalayas—is a grave warning. It reveals what has been a weakness in the Indian character—Passivity. The same weakness is surely seen in Hinduism, its want of missionary power, its ignoring of a sixth part of the population, its vast losses first to Buddhism and Jainism, then to Islam and Sikhism, and now to other agencies.

Is this slackness inherent in the Indian character? Among Hindus it may be attributed to the pessimism which is the natural result of Karma. But there should have been no such slackness of pessimism in the ancient Christian Church. Here, at least, in this weakness of Passivity there must be a

grave danger that we have first very clearly to recognize, and then very consciously to combat. Surely Christ can give us the power to triumph.

There is a new spirit in India. At first it is showing itself in the political sphere. Here we seem to have thrown off Passivity. The sphere of social reform will come next, and it will be more difficult, and more important, since it will touch the lives of the other ninety-five per cent. of the people—women as well as men.

And religion? The Indian padres and teachers are a beginning; and the recent work of the National Missionary Movement is of high importance and greatly encouraging; for here we have Indian Christians of all denominations—Syrian, Anglican, Free-Church—combining together to do missionary work. The spectacle of Indians carrying the Gospel into new parts cannot but have a deep effect upon the people at large, while the effect upon Indian Christians themselves can hardly be exaggerated. It is all the difference between attack and defence.

But we have as yet only the small beginnings. For anything like an adequate extension of activity we need two things. First, it must be an axiom that *to become a Christian is to become a missionary.* Every Indian Christian must be filled with missionary enthusiasm; even the humblest and most ignorant must not be content to receive—they must give as well, be doers as well as hearers of the Word. Every Christian must regard it as a prime duty—it must indeed become an instinct with him—to spread the influence of Christ, not only by the example of a pure and charitable life, but by the active influencing of his neighbours.

And, secondly, we need a new spirit of vocation among Christian students. A miserably insufficient number undertake the work of the ministry, or the not less important work of teaching. Why should such a large proportion set themselves to a secular profession, when the whole vast harvest of India is crying out for labourers? In that old England of which I have spoken, vast numbers of students not only became priests or teachers, but, by becoming monks as well in great numbers, gave up all that men hold dear for the sake of their Master. We do need that spirit, too, in India to-day; but to the ordinary student we set the easier question: Have you put it to your conscience whether you are called or not to the special service of Christ and your brother Indians? Have you asked yourself in the presence of God whether you are not called to the thrilling and most happy work of a Christian teacher, or Christian social reformer, or Christian minister?

Much will depend on the answer which the students of to-day give to that question.

PERCY DEARMER.

AMONG AMERICAN TROOPS IN FRANCE

IN these days of feverish preparation and organization the American Army and Navy Young Men's Christian Association, on active service with the American Expeditionary Forces, is going forward with its remarkable work, filling a great need in the lives of the men. The Association is laying foundations with a keen mind to the future, and the realization that America is here to see this war through to the end, whether it takes two years or twenty. The announcement made in the Paris edition of the *New York Herald*, that the War Council of the International Committee of Young Men's Christian Associations has begun a campaign to raise seven million pounds for war work on an unprecedented scale for the work in American training camps and for troops stationed in Europe, is enough to show that the Y.M.C.A. in France, which is to command the lion's share of this huge amount, is being worked with true American energy, under the leadership of our revered Indian chief, Mr. E. C. Carter.

The headquarters is situated at 31 Avenue Montaigne, Paris, formerly a magnificent private hotel owned by Napoleon III, and given by him to the celebrated Finance Minister, Pierre Magne. "Sammy," as he has begun to be called, probably to his disgust, is an ever welcome guest in Paris. His appearance on the streets gives an additional colour to the already variegated appearance of the boulevards. He is an optimist. He laughs at everything he sees, but never critically, and is just willing to be laughed at. The *mercis* and *s'il vous plaits* and *Musseers* are a tremendous joke to him. It is needless to say that the French enjoy the Americans as much as the Americans enjoy them. At whatever hour they may reach Paris, and before they rub their weary eyes in order to have their first real look at the famous capital of France, they are delighted to see some one in a khaki soldier uniform with a red triangle on his arm, and to hear the words they have heard in the "old country." They wonder how he happened to be at the railway station, and more than a lusty cheer comes forth when he says: "There is a Y.M. hotel waiting to accommodate you fellows, and our headquarters are ready to furnish soap, towels and hot water. Come along!" On entering the hotel the soldier finds comforts, conveniences and privileges that his own family would like to have provided for him, and to which he is only too ready to respond, once given an opportunity. Abundantly equipped reading and writing rooms, comfortable lounging rooms, billiard rooms, shower baths, class rooms for French and lectures, music rooms, quiet rooms, study rooms for those taking special courses of military study, cosy bedrooms and "dandy" American meals are so homelike

in their appearance and efficient in management that the Y.M. hotel is the first thought of the American soldier as he drops off at the Gare de l' Est for his first visit to Paris.

The Y.M.C.A., in addition to providing these hotels for officers and men, is co-operating with the American University Union in Europe, which has already established its headquarters in Paris, to meet the need of college men in military or other service in France, and in other European countries. Its specific objects are to provide, at moderate cost, a home with the privileges of a simple club for American college men and their friends, passing through Paris or on furlough, to aid institutions, parents or friends in securing information about college men in all forms of war service, and to assist these men in every possible way. Offices are provided for colleges wishing to maintain their own bureaus for this work, and the general staff of the Union will care for the interests of the colleges not thus represented.

The American Y.M.C.A., profiting by the experience of the British Association with its three years of ceaseless and varying activities for the British, Canadian and Australian troops, is following the men wherever they go: on troopships crossing the ocean, at ports of disembarkation, in the training camps, at the bases, and right along the advance bases and into the dugouts at the front. All the ports in France that receive American soldiers are already supplied with well-equipped buildings, which are in full swing. The Paris edition of the *New York Herald* publishes a special Y.M.C.A. weekly edition of a single sheet, containing a summary of the news of the past week for the benefit of those who come from the sea and have not been in touch with the news of the war and the news of the world since they left the port of embarkation.

The next thing is to follow the men. The call comes to the headquarters in Paris: "There will be troops at —— by to-morrow night. Send Y.M.C.A. secretary." And out the man goes to a place whose geographical location or even name he has never heard before. He carries with him a box full of first-aid implements. At least they are first-aid things for his purpose, and include great packages of writing paper and all necessary writing equipment, baseball bats and gloves and balls, boxing gloves, a midget billiard table that folds into a surprisingly small space, a few Japanese lanterns to brighten up the looks of dingy interiors, and various good things for the canteen. The secretary arrives at the town or village, bustling to the brim with busy soldiery. A roof of some kind is the first requisite, and is not always easy to find. The available houses are perhaps billeted for officers' quarters or administration quarters, and many of the men are bunking in stables. But a roof he must have; if he can't beg, borrow, or buy one, he makes shift with a large tent. Up goes the Y.M.C.A. sign, on to the writing tables go the sheets of writing paper, and out to the nearest field goes the athletic equipment. A few drop in and look the place over, a baseball

game is arranged between two picked teams, a rattling good talk or a "movie" picture show is given: and the Y.M.C.A. has had its baptism and will be full from that time forth. That is the way the various posts are being established, and they cannot be put up fast enough or soon enough to suit the commanding officers. One secretary was besieged by five colonels at once, and begged by each that his men might be the next furnished with a Y.M.C.A. man.

At present there are over 200 men and fifty women workers on the American Y.M.C.A. staff, and more are being added weekly. The workers include many secretaries with considerable Association experience. Others are recruited from all grades of society: doctors, athletic directors, lawyers, automobile mechanics, interior decorators, organists and professional lecturers. They appear as private soldiers, and wear the private's uniform. One secretary, who practised law for fifteen years prior to his arrival in France, has shown himself to be an excellent man at lifting huge wooden boxes from a truck to the ground below. Another, who was a business man, has found that he has histrionic talent, which makes him of more benefit as an entertainer to the soldier than as keeper of accounts. In his position, as secretary, he has opportunities to contribute not only to the pleasure of the soldier, but actually to the *morale* of the army. Perhaps the most difficult work yet attempted by a secretary in France has been to act as a pugilist. Recently, the opponent of a well-known boxer in the American troops failed to appear, and the secretary in charge of the hut decided to fill the gloves of the absentee, in order not to disappoint the crowd which had assembled to witness the event. The secretary, describing his experience, said: "I had to put on the gloves with a burly thug or lose for ever my reputation as an athlete. As I stepped into the ring he hung one on my jaw, which made each lone pine tree look like a forest! However, I managed to remain vertical for a two-minute round, but, never again, absolutely *pas du tout!*" However, he appeared the next day and led the singing at a devotional exercise.

The most striking note of the American Y.M.C.A. is its influence on the French army. Mr. D. A. Davis, formerly of Constantinople, who has done splendid work for prisoners of war, is Mr. Carter's colleague for the work in the French army. The work is going on apace behind the French lines, warmly supported by General Petain and his staff. In his inaugural address at the opening of the Hotel du Pavilon, Mr. Carter outlined the work that has already been done, and paid high tribute to Generals Pershing and Petain for their helpfulness and sympathy. The biggest tasks do not appal E. C. C. He is working at a scheme costing an enormous amount of money for a winter-summer sport centre in the French Alps. The projects include a huge toboggan slide, several hockey and skating rinks, and a mammoth carnival for winter months; and for the summer: golf, tennis, mountain climb-

ing, and many other sports, in addition to a full programme of athletics. The scheme has excited great interest and enthusiasm among soldiers and officers.

General Pershing, the idol of the American Army, in an interview with a Press representative, likened the army organization to a football team, in which each man is trained to physical perfection under strict discipline, and capable of brilliant action in a crisis. "Our men," he added, "must be in good physical condition, keeping the morals clean and thereby capable of meeting the trying conditions of modern warfare." The Young Men's Christian Association is a most powerful ally of this tremendous organization. And the American soldier knows it.

J. C. ELIATAMBY.

THE SITUATION IN CHINA

DURING the four summer months, from July to October inclusive, I was residing or travelling in China, and as history is being made very rapidly in China, these days, it may be of interest to readers of *Young Men of India* to learn some of China's most pressing problems, of which one becomes gradually aware after a period of residence among the people.

The Political World

The outstanding and most surprising event of the past summer was the attempt of a few Manchu reactionaries, led by the brigand General, Chang Hsun, formerly known as "the butcher of Nanking," to place the deposed Manchu boy-emperor, Hsuan-tung, now twelve years old, on a resurrected throne. After the comic opera "battle of Peking," last July, continuing but a few hours, Chang Hsun was defeated by the united republican forces, and took refuge in the Dutch legation at Peking. It had become more manifest than ever that the Chinese will tolerate no return to the old Manchu domination. Nevertheless, behind this sudden and abortive flare of reaction, fires of antagonism and unrest are still smouldering which bode ill for China's immediate future.

In order to understand the present political situation in China, it is necessary to keep in mind the two deep cleavages that separate the Chinese people and explain many, if not most, of her recent troubles—the one, between the conservative North and the radical South; the other, between the military and the civil powers. The Yangtse river valley is, in general, the dividing line between North and South, and it is in that section, around Changsha in Hunan, that the armies of North and South are clashing at this time. The stronghold of the military power is in the North, but every province has its military and civil governors, and between most of them the feeling is none too cordial. It must be remembered, also, that there is not in China, as in other countries, a single national army and navy. There are various bodies of troops attached to different officials—the President, the Vice-Presidents, the *tutubs*, or military governors, and the inspector-generals, the different railways and, of course, the foreign concessions in the larger cities. Chang Hsun's *coup* in July would have been impossible, had he not had behind him his "pig-tail army" from Hsu Chow-fu, the junction point on the Tientsin-Pukow railway, where he had long lived and grown rich through illegal plunder and "squeeze." When the President of the Republic, Feng Kuo-Chang, until recently the Vice-President, travelled up to troubled Peking

from his home in Nanking last summer, he took his large personal bodyguard with him as a matter of course. It was this absence of a national army and navy that made it possible for the Nanking Viceroy, in 1894, to keep a fleet under his control, in the Yangtse river, secure from damage, when the fleet of the Government in the north was defeated by the Japanese in the China-Japan war of that year. In the recent troubles between the North and South, that which now passes for the Chinese navy has declared for the South. The northern government, however, is in uncertain possession of the interned enemy ships, over the disposition of which there has been much unseemly wrangling.

The split between North and South, and between the military and civil authorities, has been, then, a root cause of the troubles of the Chinese Republic ever since its inception in 1911. The Republic was founded on an unsatisfactory compromise between these groups. When, in 1911, Sun Yat Sen, the Cantonese leader of the revolution, resigned the provisional presidency in favour of the northern military leader, Yuan Shi-Kai, who had just been summoned to power by the Manchus to try to save the situation for them, he did so not because he loved or trusted Yuan Shi-Kai—he did neither—but because Yuan Shi-Kai was on every hand recognized as the one strong man who might weld into a single united whole the diverse elements of the Chinese political world. It was a herculean task, made more difficult because of the growing movement in the various provinces, looking toward independence of action, which had helped to hasten the downfall of the former Manchu central government. Soon Yuan Shi-Kai was in trouble, as the last Manchu premier, Prince Ching, had been, through his financial negotiations with foreign powers and his supposed disregard of popular (largely Southern) demand for a real representative government. This brought on the brief counter-revolution of 1913, swiftly suppressed by Chang Hsun's army, curiously enough, and followed by the flight from China of the leaders, Sun Yat Sen and Huan Hsing. Yuan Shi-Kai's position was now more secure, and he began to listen to opinions, expressed in many quarters, in favour of the establishment of a constitutional monarchy with himself at its head. Even the American constitutional adviser to the government, Professor Goodnow, who was helping to draft a permanent constitution for the new Republic, expressed himself more than once as doubtful of China's readiness for republican government. At first Yuan Shi-Kai ostensibly deprecated this tendency, but suddenly, in November, 1915, he acceded to the petition of the Council of State, his own instrument, and announced that, "in deference to the will of the people," there was to be a new monarchy with himself as emperor, and his son, who gives no promise of being his equal, as crown prince. Again the indignant South rose in revolt, fostered by leaders of the Kwo Ming party, standing for a real representative government, which Yuan Shi-Kai had forcibly

suppressed some time before, at the same time ejecting all of its members from the National Assembly, or Parliament, which then went to pieces for lack of a quorum. Yuan Shi-Kai, convinced or cowed by the disturbances, announced, in March, 1916, a return to the Republic, hoping that the South would then become quiet. The civil war, however, continued, now directed against Yuan Shi-Kai personally and demanding his retirement, because of his alleged disloyalty to the Republic, and it was only by reason of his sudden death, some weeks later, that hostilities ceased. General Li Yuan-hung, who then advanced from Vice-President to President, was trusted by the South because he had commanded the original revolutionary army in Wuchang in 1911, and by the North because of his admiration for, and loyal attachment to, Yuan Shi-Kai. For a time it looked as though all would now be well, especially as a new Parliament had been elected, containing a preponderating element of the radical Kwo Ming party. But now trouble arose from another direction, through the pressure brought to bear, from without and within, to draw China into the European war on the side of the Allies. The Chinese have no love for Germany, and no reason to love her, and the radical Parliament would have been very nearly unanimous in favour of entering the war, under certain conditions which would benefit her own status in future, had it not been that the internal pressure came from the military party, powerfully represented in the Cabinet by General Tuan Chi Jui, the premier. The leaders of the Kwo Ming Tang realised that a declaration of war would deliver China over to the military party, perhaps for years to come. Relations with Germany were severed, but war was not declared and civil strife once more threatened to break forth. The premier and the military governors demanded the dissolution of Parliament, the dismissal of the premier, and while President Li, a brave and honest man but no diplomat, wavered, Chang Hsun descended on Peking with his scheme for restoring the Manchu dynasty. Both premier and Parliament temporarily disappeared in the shuffle, but Tuan immediately reappeared in Peking as self-appointed premier, and Parliament slowly gathered in Canton, where it set up a kind of provisional government under the irrepressible Sun Yat Sen, who appeared from somewhere. This anomalous body soon declared war on Germany on its own account.

General Li refused to continue as President, declaring that he was no politician and had already made a failure as President, so Vice-President Feng Kuo-Chang assumed office. He is known as a lover of compromises, and is now none too happy over the vigorous resistance which Premier Tuan, China's present strong man, is offering to the southern rebels.

China, therefore, to-day is a Republic in name only, for there is not even a semblance of a truly representative central government at Peking, and he would be a rash man who would dare prophecy what changes even a year may bring

forth. China, so hopelessly divided in many ways, may, however, be said to be united in three particulars: her hatred of Japan; her determination to resist all further aggression and dictation on the part of other great Powers; and her essential democracy, which has survived all the changes of dynasty since authentic history began with Yao and Shun, and which is certain to characterise her political life in future, whatever unexpected political permutations and combinations may ensue.

The Religious World

It will not take many paragraphs to set forth the religious situation in China. If India may be called, as I think she may, the most religious country in the world, surely China could be called the least religious—using the word "religious" in its external and formal, not in its personal, sense. One scarcely ever meets an Indian who, if asked his religion, will not have ready an immediate, positive reply. I met few educated Chinese who were not embarrassed by the question, and uncertain what to answer. The exceptions were Christians and Muslims. If there are acknowledged and active Buddhists or Taoists among the modern educated Chinese, the class with whom I came in contact, I failed to discover them. Confucianism cannot be called a religion, any more than Shintoism in Japan. It is a national, agnostic system of ethics, which still has a tremendous hold on the conscience and practice of the entire Far East, but which is recognized by thoughtful Chinese leaders as out-of-date, insufficient to meet the requirements of the civilization of the twentieth century. I remember one college student, of whom I asked his religion, who after a moment of puzzled reflection replied, "I am a non-Christian." Imagine an Indian answering that question in any such negative terms. The fact is, that the serious mind of China is looking for a religion that *does* meet the ethical and practical demands of to-day. And, to an extent for which I was unprepared, she is looking inquiringly toward Christianity, as Japan was doing a quarter of a century ago. It is now no extraordinary thing for a leading social reformer to follow the example of Yung Tao, the pioneer of modern social reforms in North China, and join the Christian Church because he finds there the abiding inspiration of genuine social reform. Modern educators are following into the Christian Church Chang Po Ling, principal of one of the most important schools in North China, at Tientsin, and one of China's acknowledged leaders in this realm, because they find in Christianity the ethical teachings which are needed to inform the minds of China's future leaders and patriots. The Chinese head of Tsing Wha Government College, where are educated those favoured youths who are sent to America for their college education on fellowships provided out of the returned American indemnity, is a member of the Christian Church.

And what of the political leaders? Last year the Vice-Speaker of the Senate, C. T. Wang, formerly General

Secretary of the Young Men's Christian Association in China, conducted a large Bible class composed entirely of members of the Parliament. Many of the leaders in China's confused political world are saying to themselves, what the late President Yuan Shi-Kai said to Sherwood Eddy, during his last visit to China:—"Confucianism has given us valuable principles: Christianity gives us power. Confucianism has given us a foundation: Christianity will furnish the superstructure. Many believe that the next few years will largely determine whether or not Christianity is to be the leading religion of China in time to come."

Islam in China is not a live force, as it is in India. The Muslims are so thoroughly merged in the general population that it is not easy to distinguish them. Abhorrence of pork is one of the few uniform signs of their religion, but even the rite of circumcision is far from universally observed. There are mosques in the various Moslem centres, scattered through all provinces of China, but there are not many Muslim worshippers at the Friday assemblies, and in all China, out of the ten million or more Muslims, there are only some scores living who have made the pilgrimage to Mecca. The Muhammadans are generally looked down upon by their Confucian neighbours, as being, the Confucianists believe, less scrupulous morally than themselves, and this has tended to make them more humble and more open to influences from without than is the case with Muslims in other countries. A few deputations of Muslim leaders from Turkey and Egypt have made the rounds of the leading Muslim centres in China, and probably more may be expected after the war, but on the whole the Muslims of China are not in very close touch with the great centres of their faith in the Near East. Those Chinese Muslim leaders who have commented at all on the present world situation have declared themselves emphatically on the side of the Allies, and opposed to Turkey's alliance with Germany.

This past summer, Dr. S. M. Zwemer, of Cairo, the Editor of *The Moslem World*, spent three months in China, visiting mosques and calling on leading Muhammadans, and lecturing on Islam to the missionaries in the summer colonies at Kuling, Chikungshan, Peitaiho and Chefoo. As a result of his visit, the missionaries of China have determined to give more time and attention than formerly to the Muslim element of the Chinese population.

Another welcome visitor to China this past summer, who is still lingering and working there, was Frank Buchman, the apostle of personal evangelism, now Secretary for Evangelism of the Hartford Theological Seminary, in Hartford, U.S.A., whose visit to India with Sherwood Eddy, in 1915, made so deep and happy an impression here. He has been calling the missionaries and members of the Chinese Church to a deeper and more self-denying consecration, expressed in more courageous and consistent attempts to win others to Christ.

In part, he is preparing the Church for the next visit of Sherwood Eddy to China, in the spring of 1918. Mr. Eddy is going there this time, not to conduct large popular meetings, as heretofore, but to meet smaller groups of previously prepared and convinced enquirers, on whom he will urge the need of publicly professing their faith and uniting with the Chinese Christian Church.

The Christian Church

The chief problem of present-day Christianity in China, as in India, is that arising out of the relation of the Church to the missionary body, and gathering about the principal of self-support. The few independent self-supporting Churches in the large cities are making satisfactory progress on the whole, and their number is increasing. In addition, varying degrees of self-support are being attained throughout the Churches as a whole. The report of the Committee on Self-support of the China Continuation Committee shows that, while the scale of wages and the cost of living in different parts of China is surprisingly similar, there is great divergence in the *per capita* gifts of the members of the various Christian congregations. These range from a maximum of $6.93 and a minimum of $2.08, Mexican, in the Fukien-Amoy district, to a maximum of $1.35 and minimum of $0.29 in Szechuan province. Among the methods being used for systematic development of self-support are the holding of quarterly meetings to emphasize its importance, the formation of boards whose task it is to publish and distribute literature on the subject, the training of individual church members in self-reliance, self-sacrifice and generosity, and, in some instances, the union of a group of neighbouring Churches for the sake of combining their contributions, thus enabling them to secure one common pastor for the district.

The Chinese Christian community, meanwhile, is growing in influence, locally and nationally, and developing real leaders, like Cheng Chang Yi, Ding Li Mei and David Yui, in Christian work; and C. T. Wang, Chang Po Ling and Yung Tao, in outside undertakings. Cheng Chang Yi, the capable and consecrated Chinese secretary of the China Continuation Committee, formerly a prominent pastor in Peking, was one of the recognized leaders in the recent movement and protest in favour of religious liberty, in which Christians, Muslims and Buddhists united in memorialising the government.

One of the most vexing problems in the Chinese Church has to do with the treatment of polygamous converts and their wives or concubines. There is, of course, no divergence in dealing with one who, after becoming a Christian, marries a second wife: he is excommunicated at once. But in the case of a convert, for whom no moral scruple was involved at the time he contracted a plural marriage, owing to the absence of any adverse sentiment in Chinese society as a whole, the practice in different missions and Churches varies

greatly. Some Churches will on no account baptize a polygamous man so long as he remains a polygamist, though he can, of course, be received as a catechumen (enquirer). Other Churches will only baptize polygamists on their death-beds; still others admit them to the rite of baptism, but permit them to hold no church office, and others extend considerably the probation period of polygamous converts. In one Church, in Changsha, Hunan, a polygamist may be baptized and hold the office of pastor or deacon, but may not become a preacher or pastor, while many Churches have no prescribed rules, but deal with each individual case in accordance with the special circumstances involved. Certainly the Christian Church in China, by its firm stand, is doing much to induce the people of China to regard this great evil in its true light.

Another perplexing problem, in this case peculiarly Chinese,has to do with the attitude of the Christian toward ancestor worship, which is so deeply embedded in Chinese custom, and does so much to foster the commendable family unity and loyalty, in which the Chinese are second to no people in the world. Uniformly the Christian convert removes the ancestral tablet from its place of prominence in the house, and keeps it, if at all, merely as a memento. Increasing attention, is, however, being given to the conserving, within the Christian community, of the advantages derived from ancestor worship, despite its attendant evils. Among the practices being recommended or followed are (1) the observance of a family "Memorial Day" for departed relatives, similar to the Memorial Day observed for soldiers killed in the Civil War in America; (2) beautifying and caring for family graves in the cemeteries and the erection of suitable tombstones; (3) keeping careful and complete family records, and hanging photographs of departed parents in prominent places in the homes; (4) making memorial gifts to churches, schools, hospitals or to the poor, spending thus some of the money which might otherwise have been lavished in expensive funerals, with attendant feasts, which are being discouraged; (5) teaching filial piety from the Christian standpoint to the young in churches and schools.

The above problems, and others that might be mentioned—such as the securing of suitable men for the ministry, the fusing within the local church of educated and illiterate converts, the training within the Church of educated enquirers, the effective application of the forces of the Church to China's social need, and the ever-present problems of church federation and unity—are all being dealt with in a thorough, masterly way by the China Continuation Committee, corresponding to the National Missionary Council in India. Nothing else that I saw in the religious field in China impressed me as much as the work this committee is doing and planning. In China, as in India, its function is only to survey and study and advise, but its scope of service is continually widening and it has become the

indispensable ally of the missionary body and the Chinese Church. The twenty-four Chinese members of the committee are in every way as influential as the foreigners, and comprise the very cream of Chinese Christianity. Two annual year-books, replete with information of value to the whole Church, are published, one in Chinese and the other in English, edited, respectively, by the Chinese and foreign secretaries. The permanent paid staff includes four foreigners, all experts in their line, the general secretary, an evangelistic secretary, a statistician, and an associate to the general secretary. In addition to the work which it does directly is its indirect work of helping to strengthen, and serving as a bond b tween, other interdenominational agencies working for the Church as a whole—especially the China Christian Educational Association, the China Medical Missionary Association, and the China Sunday School Union, all of whose full-time secretaries are members of the Executive Committee of the China Continuation Committee. The sphere of the committee's work may be indicated by naming the special committees which rendered valuable reports, showing abundance of investigation and constructive thinking, at the last meeting of the committee in May, 1917—Forward Evangelistic Movement, Chinese Church, Promotion of Intercession, Theological Education, Self-Support, Christian Literature, Religious Education, Training of Missionaries, Survey and Occupation, Business and Administrative Efficiency, Social Application of Christianity.

One would like to quote at length from many of these reports, but I will content myself in closing with a word about the plans and work of the Evangelistic Committee and its secretary, which has very clearly demonstrated the value of this united effort to see and deal with the field as a whole. The goal to which this committee is seeking to win the Chinese Church is "that every Christian church member should be enlisted and prepared to take more definite, regular and permanent part in the work of spreading the Gospel amongst all classes of the people." It is a call for a national religious mobilization, a summons to universal service on the part of the entire membership of the Church. Borrowing the idea of a special evangelistic week from the United Church of South India, a national week of evangelism for all the Churches of all China was fixed for January 28 to February 4, 1917, the Chinese New Year holiday. The week was preceded by many months of work in the making of surveys, preparing lists of possible activities for Christian workers, and training laymen in Bible study, prayer and personal evangelism. The results were most encouraging—an average of about 30 per cent. of the membership taking part, in the Churches that sent in reports, although the average in many Churches was very much higher, in one 100 per cent. The results varied greatly, but Peking may be taken as an example of city work. There 543 men and 332

women held 524 meetings, reaching an audience of 61,000. They distributed 98,710 tracts and other forms of literature, and received 2,104 enquirers, of whom 336 definitely enrolled as catechumens. It all Manchuria 6,000 workers took part, 1,000 villages were touched, and 3,000 enquirers were registered.

Another such week is being planned for 1918, and, of course, efforts are being put forth everywhere to make permanent in the lives of the workers in the last campaign the new impetus and enthusiasm there engendered.

On the whole, the prospect lying before the Christian Church in China is most attractive and most hopeful, and one feels confident that, with adequate support from the Church in the West, she will not fail to improve the unparalleled opportunity of the years immediately to come.

H. A. WALTER.

THE BOYS' WORK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

THE Association has said little in the columns of the *Young Men of India* about boys' work, though much has been thought by the men who represent the secretarial staff of the movement. Wherever the Association has gone boys' work has been one of its leading features. There certainly was never a time when so much thought should be given to the future men of the world. Not only are the men of to-day being killed in this cruel war, but the boys are running wild in many places from the lack of the training of these men who are dying. Now in London much attention is being given to this work, and it is considered an empire-producing task.

Any work with boys is boys' work, whether it be teaching them to read, to work or to play. But the Association does not undertake to do all these for any given boy, except according to his needs. What, then, is Association boys' work? The idea is to fill up the gaps in the boy's training. If he does not know how to play, it teaches him. It was said that the Association seeks to use the spare time of the boy and turn it to credit in his character-formation, This is not even now exactly true, for the Association also seeks to co-operate with existing institutions, co-ordinating the whole activities of the boy into an efficient system of character-education for the boy. The writer once had the opportunity of encouraging boys to be better students in school, because he had them interested in a club where, in competitions with other clubs, they got credit for creditable grades in the school. Boys were made better in their work for the employer, because the work we did trained the boy for the task he was working at. It dignified the labour by showing the boy that what he was doing was helping to carry on the great work of the world.

To the Association, then, boys' work is a science. It is the science of training boys in character. It is the science of taking a boy as he is, and making him what he ought to be. More properly, perhaps, to help him make himself what he ought to be. It is the task of serving the agencies of the boy in the community, seeing to it that he has a complete programme for his development. It is the art of appealing to and enlisting his present *likes* in the proposed course of action. It is the opportunity of being a friend to every and all boys.

But why should the Association interest itself in such an altruistic and community-wide undertaking? This is the kind of thing the Association is doing in the world. In many lands, for many years, it has been engaged in this work for boys. It has men who are experts at the job, and it has an enviable record of success for the energies expended. Because it asks

nothing in return, and offers to co-operate with the existing institutions, it has always found a welcome in the communities of India. It wants to help train the leaders, natural leaders, of the boys, and always to find men to volunteer for this service. It wants to help promote such movements for boys as the Boy Scouts. It wants to stop the great loss, in India, which results from improper habits formed in youth, from improper opportunities for adult advice and friendship, from lack of proper training to serve the great cause of the empire, and to serve the awakening desire to instil in the boy a great foundation for moral stamina and real character.

Great questions arise as to the way of doing this task. Shall we adopt the same Scout movement, since we are to have one, as they have in England, or as they have in America, or shall we make one to fit the needs of the Indian boy as he is? Shall we adopt the club scheme, with its organization found in this country, or the one found in that country? Shall it be merely to teach fairness in athletics or in observance with the eye, or in inculcating that priceless quality of initiative? These may seem purely technical questions, but they reach to the very heart of the problem involved. Certainly, if our method is efficient then the result will be as planned.

Already there are many institutions that are doing much for many Indian boys, but there are groups in which the need is very great for some agency to champion their cause and supply many things in their training, just as there is similar need in every other nationality of boys. The other day, a Commissioner said, "In every report of mine to Government, I insist that not enough is being done for these boys in play and physical education." Here is a clearly recognized need.

These problems can only be solved by taking stock, first, of the ideals that India is going to hold out for her boys' character, by finding how many of these are being fostered by existing institutions, by summing up the elements in this category that are lacking, and by producing the agencies or movements to supply these. It may be that in some cases agencies already exist, but are not functioning properly. These may be stimulated and made effective. This is often the case, for new visions are needed and new opportunities must be pointed out. This is purely a scientific approach to a scientific problem. Like all problems, it has its practical difficulties, and these are very great as any study will lead one to see.

We have not spoken of the machinery for carrying out these ideals, once they are determined upon. The intricate relations of the average boy hardly permit him to be thought of and talked of as we have above. His influences from without are many and varied also. The good part of these is a force for the end we have in view, and therefore an ally with which we must co-operate. The bad is an enemy of the ideals, and therefore a foe for our fighting. Thus, to make

a boys' movement efficient and practical we must take all these facts into account.

What, then, is needed is this agency or movement called boys' work. In the first instance, the agency must be one which has the experience, the leadership, the machinery to undertake such a task. It must be one which is able to visualize the problem, organize the present forces, expect the co-operation of all concerned in this proposition through the community. It must see the practical difficulties, and be able to meet them. If trained men are needed, then it must be able to find these men, to train and enlist them. It must be unselfish enough to seek nothing for itself, but give to the existing agencies their proper place and only seek to do such tasks as are not already being done. In short, it must be able to organize the agencies of a community for this task, and to give them the necessary vision and counsel. Why do we believe the Young Men's Christian Association is able to undertake the task? In the first place, because it is one of the greatest reasons for its existence, because it is an expert in this field and can furnish the leadership. It stands for perfection in character and for the well-rounded individual. Its platform is one on which all men may work. It has a goodly share of the confidence of the community. It has much of the machinery that is generally needed to fill in the gaps mentioned above. It is not seeking selfish ends, nor does it insist on the final control of such work. It is anxious to see the work organized on the best possible lines and with the greatest possible co-operation of other similar agencies. It desires to see India's boys placed on that footing of character which will stand the test of the ages, and bring this great land to the goal her true patriots have set for her.

This has been no place to discuss the methods of such work. It is enough to say, they will appeal to the boys.

H. G. Hart.

COLONEL NEWCOME IN DAR-ES-SALAAM

"How are you, Colonel?" quoth a Y.M. secretary. "Fed up,—jaundice, I fear," quoth Colonel Newcome.* "Come with me, and I'll give you the best cure for that," so they got into a motor, which grunted out of the yard. It was two o'clock on Thursday afternoon, just that busy time when the Y.M. canteens are crowded with officers of every description, and South Africans, Rhodesians, Baluchis, Punjabis, Madrasis, Mahrattas, British, Africans, Cape Boys, carriers and "details" from all over the face of the earth.

Off they went to the English hospital, where they found a Y.M. secretary with the latest telegrams in a great ward of men laid out by African germs, a more subtle enemy than African Germans. Then they helped them to distribute cigarettes and other gifts to the patients. There was great keenness everywhere to get khaki Gospels. The secretary's pockets bulge out with them at three p.m., they are all gone by four p.m. They next motored to the finely-equipped "German" hospital, away by the open sea. A number of wounded from the South had come in, and were very grateful indeed for writing materials and the Gospels. The reading of telegrams is eagerly awaited, as it provides a feast for ward conversation for the rest of the afternoon. One of the wounded said recently, "We eagerly look for Tuesday afternoon, for then the Y. M. secretary will come."

By the time they bump back to town again at four, Colonel Newcome began to feel ever so much better. For riding in a motor anywhere in Dar-es-Salaam is a liver tonic far superior to the Arabian Sea in a monsoon, as everybody knows. It is so invigorating, though, never to know when you may suddenly find yourself on the road.

The pole with the bright Red Triangle, like a hostelry sign of old, tempted them to stop a moment for tea at the Main Bar, where all day long, from 11 a.m. to 9 p.m., there are crowds of drinkers. There you can get tea, coffee, lemonade (made from delicious African small limes), oranges and all manner of cakes. These latter are largely composed of the excellent cocoanut, whose palms adorn the environs of the town in all directions. It is interesting to note the notches on the trees, made for the ascent of man.

Ping-pong, billiards, chess, etc., were being played in the large bright hall all the afternoon, and beyond it they found the writing room. Near there is a peaceful room, screened off by white and blue curtains, which is a small retreat for any who feel they want to go apart and rest awhile. Within it are found books on such subjects as, "British Soldiers and the

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* A totally imaginary person—but typical of many of our visitors.

Bible," "Faith," "The Friendship of the Man, Christ Jesus," besides many copies of the Gospels. These latter are given away daily. One night, a Y.M. secretary was asked by fifty men for Testaments within ten minutes. In this "Quiet Room" the staff daily meet for the chief act of the day in the early morning. The walls are adorned with prints of "Ecce Homo," Watt's "Hope," and the "Adoration of the Magi." Colonel Newcome was interested to hear that this room with its furniture was the gift of a Colonel in Dar-es-Salaam. Its large blue cross on the white curtain is a constant reminder of the Redeemer.

Our motorists next set out for the great Indian Camp. They soon met a party of hilarious Punjabi and Madrasi postal and railway clerks, on their way (with a Y.M. secretary) to teach football to the sepoys and write letters for them, during the afternoon. These boys do this truly Christlike work three times a week, and they are Hindus and Musalmans, a true society of "Servants of India."

As they grunted and bumped over the thing which calls itself a road, they felt highly exhilarated, and Colonel Newcome was much better by the time they reached the camp. They stopped at the large Y.M.C.A. Hut, and found an American coloured secretary in charge, who was dashing out, football in hand, to his teams of Cape Boys and native Africans. Soon a game was in progress here, while in another part the Indians got up a game for the Madrasis and Punjabis. Meanwhile, as Colonel Newcome walked round the camp of 1,500 Indians, he saw groups here and there of quite thirty each. They were all getting their letters home written by those Indian gentlemen. The languages chiefly used in this letter writing are Hindi, Urdu, Gujrati and Tamil.

There are two Y.M.C.A. Huts out at this camp, and they are used daily by Indian and African troops. For the Christians among these, the coloured secretary holds Bible classes and daily prayers. Cinema and other entertainments and games help the body and mind, and form a framework on which to erect the things of the spirit. This is symbolised in the triangle, whose top bar is "Spirit," and the supporting arms "Mind" and "Body."

It was now five o'clock, so they motored on to visit the hospital at Kurissini, far out by the sea. It is a German Catholic church and monastery. The coloured secretary met them here on his motor bike, and showed his splendid work. Colonel Newcome specially noticed the warm respect in which the Negro secretary was held by English and African alike. A report came one day that he was ill: the English orderlies immediately motored off to fetch him to hospital with unusual haste.

Next, Colonel Newcome and the secretary motored some miles to see the five great camps of African troops and "carriers" and labour boys. These camps are looked after by another Negro secretary, who does educational work

besides similar work to what we have described elsewhere. This enormous African work is all being done by one single Negro secretary, and Colonel Newcome was immensely impressed with it. He was told that on the cinema nights the amusement of the vast squatting host of spectators finds vent in shrieks and yells of laughter, as the cinema scenes are shewn. Unfortunately, it was impossible for him to wait to see the sight. These shows are given in a huge banda; the congregation are from every part of Africa. On a Sunday evening they meet to worship God, and that is a still greater sight. Colonel Newcome was pleased to hear that more American Negro secretaries are on their way across the ocean to help these two, who are so keenly carrying out their faith in daily service to the lowest of their brothers. The Commander-in-Chief himself urged the Y.M.C.A. to send for them.

From the Christian point of view, this work is intensely valuable, for in these camps there are crowds of young Christian boys from their simple homes, who, without the help of these Negro Y.M.C.A. men, would have none to understand or to care for their spirits or their minds during their exile from home. It is a hard life for them, plucked out of Christian influences and suddenly pitched into military life. In all Dar-es-Salaam these are the men who most need our help and our love.

Colonel Newcome had come from India, and so had been interested in the educated Indians. He now expressed a desire to see those of them who were doing voluntary Y.M.C.A. work in the huge Indian hospital of 1,000 patients.

On arriving, about six o'clock, they met the Colonel commanding, who takes a keen interest in the work. They saw two Hindus and two Christians going their rounds in the wards, with gramophone and vernacular newspapers. They were also writing letters. Once the number of letters written in two hours was 140. The uneducated soldiers cannot write home sometimes for *months*, and are intensely grateful when they find a fellow countryman at their bedside who possesses the magic art of being able to write. It's almost too good to be true. At first they thought the "volunteers" were Government servants. They were immediately told "No, certainly not, we are helpers of the Y.M.C.A., and we get no pay for this." This hospital visitation is carried out daily, and a cinema show is given once a week.

The motor just reached the Indian Y.M.C.A. in time to see the younger fellows playing the Indian badminton and a sort of "Alice in Wonderland" hockey, amid very jungly "grass." These young Indian clerks in all the various military offices here much need the exercise which they get in the gardens of the Indian Y.M.C.A.

The interior of the large marquee is provided with indoor games and newspapers, and a tea-bar. The furniture was

all loaned gratis by rich Indians residing here. A Muhammadan said, "This is just like a good club in India," and Colonel Newcome remarked, "Inside here, you might think you were in some Indian college grounds." It is even more "collegiate" at seven p.m., for then begins a lecture or reading every night. The following lectures have been on the programme lately:—A course of Anatomy and Hygiene by Capt. Marshall, R.A.M.C.; "Venereal Diseases," by Capt. Jays, R.A.M.C.; a course on the History of States, by a Cambridge history graduate; "The Discovery by the West of Sanskrit," by the late Principal of Serampore College; "The Realm of Stars," by another Captain in the R.A.M.C.; Readings from Tennyson and Dickens, etc., etc. Debate nights have been the most popular evenings, when they discuss "The Disadvantages of Child Widows," "Social Reform" and similar topics. For Indian Christians prayers are held nightly.

It was now dark, and Colonel Newcome said, "I'm no longer fed up, I'm quite cured after this jolting and grinding all over Dar-es-Salaam—but why don't they make an attempt to mend the roads? I suppose we've exhausted the Y.M.C.A. Let's have dinner." But the Y.M. secretary replied, "We'll have dinner, but we've not finished by any means."

Then ensued a hasty meal at the Y.M. Mess. There they met the heads of the Y.M.C.A. departments. This Y.M.C.A. cabinet consists of the officer in charge of the F.F.C. (which is not a football club, as Colonel Newcome supposed), the financial member (who does all the dull work behind the scenes, without which every department would suffer), the Indian Army secretary, the English Army secretary and the general secretary. Dinner over, the Colonel was taken through the various offices of the Y.M.C.A. and Field Force Canteens Headquarters, which resound through the day with the noise of many typewriters.

By this time the large cinema theatre was packed to its utmost capacity, by men who have these two hours of free amusement every evening. "Do you ever have lectures and concerts here?" "Oh, yes, about twice weekly, and to-night we have a cinema show for officers and nursing sisters at nine o'clock." "How often do you have that?" "Every Thursday, except when there is a concert." "How splendid; I've not seen a cinema for six months, but then I've been over in North Burma—far from your Y.M.C.As." "Oh, but we've since opened up there," said Major Webster, the general secretary. They now went down to prayers. There were over twenty men in the Prayer Room. After the hymn, "Abide with me, fast falls the eventide," a short reading and prayers brought the evening to an end. These night prayers are frequent reminders that each day is holy, and that we can unite thus with our loved ones at home. And so the Y.M.C.A. appeals to all men to render body, mind and spirit back to the Maker, for these three are our gifts of gold, frankincense and myrrh.

Prayers finished about 8-45 p.m., and Colonel Newcome said, " What do you have here on Sundays? " " At four p.m. we have tea, followed by a Bible class; about thirty men usually come, and at night, in the cinema hall, we have an informal lantern service." The speakers are the Y.M. secretaries and the various chaplains of all denominations. Sometimes a wandering doctor, bishop or archdeacon turns up. This meeting always begins after all church services are over. They now went upstairs to the hall, as Colonel Newcome was so keen on the cinema. He was told that the monthly cost of running the cinema was very heavy.

On reaching the "dress circle," the Y.M.C.A. Major introduced Colonel Newcome to the Generals who were preparing to enjoy the "First Act." Around were Sisters and officers numbering about three hundred. Colonel Newcome found that these officers heartily corroborated the opinion of General Smuts, who recently wrote:—"I am particularly indebted to the representatives of the Y.M.C.A., who have not only been untiring in their efforts for the welfare of the troops, but have also worked the Field Force Canteen, which has proved of so much value to them." Said the Colonel to one of the Generals, "I've had a splendid cure for the blues, Sir, I've been whizzed about, thanks to the Y.M. secretary, ever since two o'clock, and seen the work of the Y.M.C.A. in every part of Dar-es-Salaam. I only hope that when I get up-country, I'll find them there, too." "They've got over twenty centres all over East Africa," replied the General, "so I expect you will."

The thrills of "Charlie Chaplin" and his marvellous adventures put an end to further conversation.

HERBERT STUART.

EDITORIALS

We take this from a recent letter:—

"There is much we should like to talk about at this time of upheaval, anxiety and suffering. Where is the light shining in a dark place but from the star of Bethlehem?"

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We would again remind our readers of the call issued by the committee which is arranging for the World Conference on Faith and Order, for special prayer for the reunion of Christendom during the week, January 18-25. As was mentioned in Bishop Pakenham-Walsh's article, on "The Will of the Lord, Christ Jesus, for the Unity of His Church," in our December issue, this is clearly "the next step towards unity," and should be taken by each one to whom the present world-situation makes an inescapable demand for the unified presentation, in every sphere of life, of the Gospel of the Church's Lord. Let us meet together where we can, and where that is impossible pray separately—but none the less as consciously part of the great One and Indivisible Church of Christ. "If all Christians will really pray for unity, unity will come."

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Many of our readers will remember the occasion of the awarding of the Kaisar-i-Hind, First Class, to our National General Secretary, Mr. E. C. Carter, in recognition of his services in connection with the work of the Young Men's Christian Association among Indian troops. We are glad to see that a new honour has come to Mr. Carter recently, in his being made an Officer in the Order of the British Empire, recently established by His Majesty the King-Emperor. This is the Order in which Sir Arthur Yapp received his knighthood. The honour has been bestowed on Mr. Carter in recognition of his services during the past year under the English National Council of the Y.M.C.A. Our heartiest congratulations go to Mr. Carter, who is now engaged on a third task, namely, the direction of Y.M.C.A. work for American troops, both in England and France. We hardly need say how we, here in India, rejoice in the work Mr. Carter is doing, even though it prevents, for the time being, his return to India, to which we all look forward.

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We would also heartily congratulate Mr. W. A. Beardsell, one of the treasurers of our National Council, on his appointment to be Sheriff of Madras. Mr. Beardsell's devotion to various public causes is well-known in South India and we are particularly appreciative of his most valuable service in connection with our own Emergency War Fund.

We learn that "the official Indian Flag is the Union Jack, having in its centre the Star of India surmounted by the Tudor Crown." Would it not be well to have this flag popularized as widely as possible? It is hoped that local Associations may use the flag on all appropriate occasions, such as physical work demonstrations, anniversaries, social gatherings, etc. Inquiries concerning where to secure it, cost, etc., may be addressed to 5, Russell Street, Calcutta.

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It has previously been the custom of Association Press, which is the publication department of the National Council, to supply at half-price those books which the Press publishes, to anyone who would agree in advance to buy a copy of every book or pamphlet published during the calendar year. With regard to books published jointly with other agencies, anyone ordering in advance single copies of all such published throughout the year, could secure them at cost price.

This double arrangement has caused confusion in the minds of many people, and therefore the following new arrangement has been made:—

"Anyone ordering in advance, to be sent by V.P.P., a single copy of every book published during the year, whether separately by the Association Press or jointly with other agencies, either in English, or in any vernacular, or both, will be given 25 per cent. discount.

It is estimated that such an arrangement during 1917 would have involved, for any individual, a total expenditure of somewhat less than Rs. 15; for 1918, probably about Rs. 20. We trust that many will take advantage of the offer.

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We learn that about fifty secretaries have joined the Secretaries' Mutual Assurance Alliance: not a bad number to begin with, but surely considerably below what we have a right to expect in a staff of almost 350. We hope many others will soon join the alliance.

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A valuable 48-page pamphlet, entitled *Hints for Association Secretaries*, has just been published by the National Council, and is available at the price of two annas per copy. The author is Mr. L. C. Haworth, formerly general secretary in Bombay, and the material was first given in the shape of twelve lectures at the 1917 Summer School at Kodaikanal. We shall be publishing a brief review of the *Hints* in an early issue; meanwhile, we hope that many of our secretaries will procure the pamphlet and profit by its many excellent suggestions.

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We have recently received from two of our leading Associations copies of attractive four-page folders, which set forth the reasons why men should join the Y.M.C.A. In each case

these reasons have been set forth convincingly and attractively, but we look in vain for anything approaching an adequate expression of the idea that men should join in order to unite with others in service. "The Y.M.C.A. stands for *service* to the membership, the Church and the community," is the only expression of this central idea, and it is followed by many sentences dealing with the special privileges which members enjoy.

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Now it is quite right to emphasize the privileges thus available to any man. They are legitimate inducements. But the idea of banding together for service is still more important as a motive, even though for the time being it may not result in so large an accession of new members. All the more necessary does that contingency make such an appeal. We would suggest that in all appeals for public support, membership or otherwise, every Association lay the main emphasis on the value and need of labouring together for the highest good of the community. Which means, of course, that even for simple reasons of honesty, therein should be the point of greatest emphasis in all the work, and in the spirit with which it is done.

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We regret that in our December Number, page 762, the address of the Rev. Ahmad Shah, Translator of the Bijak of Kabir was given as Amirpur. The correct address is Hamirpur, United Provinces."

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We record with great regret and with deep sympathy for his family, the death, on December 12th, of Samuel Soondrum. Mr. Soondrum was a member of our first class in the Training School, finishing his course in 1911. Since that time he had served as secretary in Bangalore, Hyderabad, Allahabad and Cannanore. Faithfulness, good cheer, and a genuine Christian spirit characterised all his work.

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Our contributors for the month are:

The Reverend Professor E. I. Bosworth, Dean of the Theological Department of Oberlin College, Oberlin, Ohio, U.S.A., and author of several widely-used Bible study text-books.

The Reverend Percy Dearmer, of London.

J. C. Eliatamby, formerly general secretary in Jubbulpore and now working in France.

Howard A. Walter, literary secretary of the National Council, recently returned from furlough in the United States. On his way back Mr. Walter stopped for several months in China, to help prepare for Mr. Eddy's coming visit to that country.

H. G. Hart, secretary for Boys' work, Lucknow, and now temporarily absent in America.

H. Stuart, a former member of our staff in East Africa.

ARMY DEPARTMENT

IN INDIA

The latest statistics for the Army Work in India are as follows:—

Branches:	
British	46
Indian	10
Secretaries:	
European and American	42
Indian	20

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Rev. W. Paton, concerning whom we wrote in the December issue, has started on a tour of most of our Army centres in Northern India, and has visited Lucknow, Jutogh, Peshawar, Burhan, Risalpur, Rawal Pindi and Lahore. He is aiming particularly at helping our secretaries and their helpers in the stations, both civilian and military, to make the best use of their opportunities, especially in religious and educational work. He is also giving lectures in the stations he visits. His help has been greatly appreciated, and is sure to be of value wherever he goes.

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Other lecturers are giving their time to short or long tours in different parts of India. Mr. Sam Higginbottom, of the Jumna Mission Farm, at Allahabad, has already lectured on Indian and scientific agriculture in some of the southern stations, and Dr. J. N. Farquhar has lectured on Indian subjects in Bombay, Jubbulpore, Calcutta, Lucknow, Lahore, Rawal Pindi, Burhan, Risalpur and Peshawar. Still other lecturers, on different subjects, will also be visiting the various stations.

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The following extracts are from a letter by Pte. Jack Kemp, of the Queen's Royal West Sussex Regiment, which won the prize of Rs. 10 offered for the best account of the Dasara trip to Mysore, arranged by the Bangalore Association for 150 soldiers:—

Bangalore

On the morning of Wednesday I was up at the unearthly hour of "two-dirty," it was pitch dark, and no Nappy to scrape off my face fungus, also I was in an awful bally quandary as to my mode of attire. On "Orders" it said, dress was "belt, braces, haversack, water-bottle, great coat, and blanket," and I was wondering what sort of spectacle I should make without shorts and tunic, when Clarence came in dressed pucca, so I jumped into my gay old things and on to parade.

I was nearly "sold out" by the time we had marched the five miles to the City Station, for my interior was empty. During a halt on the way I threw myself on my blanket, and perspired silently and profusely. At the station we had *chota hazri*, and, believe me, it was as welcome as the flowers in May.

The special train was a luxury (you do these things well, you dear old Y.M.C.A. people!), but have you tried to shave on these Indian narrow-gauge trains? I have, but never again. I was nearly a case for the jolly old M.O., who was with the party. You know him? He makes old crocks into high steppers at the hospital.

After a good wash, oiling and parting our "coir," we settled down to view the country, that is, the other three did. I got up on to the bunk, and had a great scrounge. Bert told me all about it though, some parts were all up and downy,

THE MAHARAJA'S PALACE

"undulating" he called it, and in others flat, but jolly picturesque all the same. The rice was in the stage of its growth, and so symmetrically sown, it appeared not unlike those tooth-brushes you see advertised guaranteed to reach all the nooks and crannies of your masticating apparatus.

Arriving at Mysore, we lined up and crowds of curious Indians escorted us to our home, for the time being, the Wesleyan High School. And a topping handy billet it was, because being in the centre of the City we hadn't a route march every time we wanted to get to the doings.

After a feed we had a few words of advice from the C.O. in charge of the party, then proceeded to view the city. The first of the celebrations not taking place until seven o'clock,

we had plenty of time to look round. First we visited the Market Square, and bought several ripping souvenirs from the crowds of vendors who squat round the Clock Tower, then round by the Palace fortifications, the Temple, and so to the Palace Square, which was in active preparation for the evening.

All the time we were objects of great curiosity to the thousands of Indians. An awful lot had come from remote villages, and had never seen a gay old English Tommy before. You can bet we put out our chests, tilted our gor'blimy caps at the right angle, and looked "some" soldiers.

At dusk we had another meal, after which we paraded, then wended our way through the admiring throngs along the avenue leading to the Palace Square. There we were met by the Major of the Maharaja's Native Guard, and escorted up on to the top of a building facing the Maharaja's Palace. What a

THE MAHARAJA'S PALACE—AT NIGHT

sight met our gaze. Our point of vantage was high above the heads of the populace, who were chattering like a multitude of parrots.

On our left, in roped enclosures, were thousands of women and children, all garbed in their gaily coloured Sunday-go-to-meeting rigouts, and on our right a seething mass of bobbing turbans. In the centre of the square was a dais, decorated, as also was the whole square, with bunting both large and small. The Palace was a most imposing sight. That shall have a paragraph to itself.

It is built of white granite and marble. At each corner are square towers, with a pyramidical tower in the centre, all

three topped with lovely golden domes. The archways are true to the Eastern style of architecture, and the pillars supporting them are built of beautifully polished marble.

A few minutes after seven we heard a fan-fare, and simultaneously the Palace and surrounding buildings burst into a glare of blinding light, all the towers, domes, and balconies were outlined with thousands of electric lights; somewhere a band began to play, and the brilliant black and scarlet silk curtains parted, exhibiting the luxurious interior.

Under the central archway, on the first floor, on his throne was His Highness the Maharaja of Mysore, in his gorgeous State robes. Now the European Durbar commenced. State officials and their ladies paraded before His Highness and paid their homage; on the dais native wrestlers got their holds, twisted and twirled about for mastery, finally both conqueror and conquered prostrating themselves before the Raja on making their exit.

On our side of the platform a group of Indian athletes, with flaming torches, gave wonderful exhibitions of club swinging; one with a wheel of fire went through an extraordinary performance, as also did different couples of sword manipulators. Then followed more wrestlers; and athletes in feats of strength.

After the procession of officials past the Raja had terminated, we came down from our lofty balcony and marched round the dais, quite unintentionally forming part of the pageant. Then a most wonderful thing happened. You can't guess what it was, can you? No! Then I'll tell you. WE WENT INTO THE PALACE. Jumping Jehosophat, and what a Palace!

Stairs, pillars, and floors of white marble, in places designs inlaid with other lovely coloured marbles. Indian carpets, cushy and thick, beautiful pictures by India's most famous artists, doors of teak and ebony, inlaid with ivory and mother-of-pearl, doors of rupee silver, others wonderfully and cleverly carved. Oh! what a delicious experience, never shall I forget it to my dying day.

And the throne, it was a picture of sparkling beauty. Built of gold and silver, all upholstered in golden brocade, and overhead a magnificent circular golden canopy. All around was decorated with sweet-smelling jasmine and pink roses; in fact, the whole Palace hung heavy with the perfume of flowers and incense. We roamed around at our own sweet will, until the order came to "fall in," and then we marched back to the school, tired, but full of wonderment at the sights we had witnessed.

After a short rest, we sallied forth at 10 p.m. to a Grand Variety Concert, in aid of the Mysore Imperial Service Lancers' War Fund, at the Rangacharlu Memorial Hall. In the audience was His Highness the Yuvaraja of Mysore, and we showed both His Highness and the rest of the citizens present how Britishers could put their hands together and show their

appreciation for the goods put before them. At midnight we went wearily to bed, and slept like tops.

On Thursday morning we were up with the lark, and, after breaking our fast, thanks to Pedro's detective propensities, we commandeered a 12-15 umpy Roll's-Ford, and had a pinky joy-ride round the city. First we visited the Industrial Exhibition on the outskirts. Of course, it was most comprehensive of India's industries, but, as usual in these things, there was a fly in the ointment. Articles you wanted to buy were "not for sale," and things you didn't want, were. Once more in the old oil-can, we opened the throttle, and flew to the Zoo; strange to relate we didn't pay anything for admittance. Bert's solution was that perhaps they thought we were returning to our natural sphere. He attends the medical officer daily now. A run round by the Race Course and His Highness' Stables and back to dinner—so ended a jolly morning.

At 3.30 we set off for the special enclosure allotted to us to view the State Procession, where we soon settled down to

THE STATE PROCESSION

enjoy ourselves. A little after four o'clock the show commenced. Leading came two graceful and proud camels, gazing over the crowds with that disdainful and superior look they have; elephants with their faces and hides fantastically painted in crimson and white; native troops, mounted and unmounted; Indians in picturesque costumes, carrying poles with all manner of emblems attached. Some appeared like inverted giant shaving brushes with spikes jutting from the tops, others like offertory plates, stuck half-way up the poles.

Bands played, trumpets blew, and everyone craned their necks as the Maharaja's Life Guards passed, followed by the

beautiful white sacred horse, covered over with a mosquito-like netting of gauze. Then the Maharaja himself, sitting in a gorgeous golden howdah, with the State elephant clothed in most elaborate trappings. More Indian soldiers; and to finish European and Indian civilians in their carriages.

After tea we turned out to see the torch-light procession, which was a replica of the afternoon show, the difference being the hundreds of blazing torches and electric lamps, carried all the way along the route to the Palace. At 10 o'clock we went again to a place of entertainment, this time Professor Devel's Indian Circus, which proved very enjoyable, but we were dead tired, so trotted back to our billet, and so to bed.

We were up early Friday morning, and after breakfast entrained for Seringapatam, where we were met by a genial and facetious guide. Telegraphic address, "Mercury." He gave us a little history of the island, and explained how the British captured the fortress on May 4th, 1799.

The first place of interest to visit was Haidar Ali's mausoleum, situated the other side of the island. Our guide set the pace at about 150 to the minute, and very early many of the party were "sold out." Bert and I stuck it like grim death; and perspired by the bucketful during the process.

In the mausoleum are the tombs of Haidar Ali, his wife, and his famous son, Tipu Sultan, which are draped over with rich embroidered tapestries. We sat down to rest and smoke, incidentally giving the "Weary Willies" an opportunity of overtaking us. When the majority of the laggers arrived there was no Pedro or Clarence, so we retraced our steps through the lovely leafy avenue back to the entrance of the grounds.

Here we found our pals just about to enter, looking as cool as the proverbial cucumbers, and wearing smiles that wouldn't wash off. We soon found out the cause of their merriment. Pedro had fished out a bullock cart, and both of them had travelled the whole distance in shade and comfort. Did we confiscate that cart? Rather, I should shay sho.

On our return journey we visited the Mosque, with its stately twin minarets; the historic Summer Palace; and the Breach made by the British upon their memorial entry into Seringapatam. We arrived back in Bangalore about eight o'clock, and our heartfelt thanks are due to you, Sir, for the excellent arrangements made for our comfort during the trip, and to our officers and everyone concerned for a most enjoyable and interesting three days' holiday.

Yours always merry and bright,

'ORACE.

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I.D.F. in Poona

The Association at Connaught Institute, in Poona, has been putting its equipment at the service of the members of the I.D.F., and, judging from the number of men availing themselves of the facilities offered and

from the many who have spoken in appreciation, the offer has been fully appreciated. A member of the Bombay Scottish said to one of the lady workers, that he "had never before been in a Y.M.C.A. Hut, but that he now realized the need for such an institution, and on his return to Bombay would be enthusiastic in the work of the Association." Another, being asked why he did not go to the Willingdon Club in Poona, replied, "The Y.M.C.A. here is so very comfortable, and

PASHAN HUT, POONA

supplies all my needs so well, I do not feel I want to go anywhere else." Some have expressed their appreciation of the Supper Bar supplies; a Calcutta man said that he could get for eight annas the material that in Calcutta would cost two rupees.

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Bombay

A very effective lecture, on "Venereal Disease—Some Plain Facts," was given at the end of November in the Cooperage Hut, Bombay, by Captain T. Jays, R.A.M.C. The reception accorded to Captain Jays showed how genuinely interested the men are on this most important subject, and the lecturer is assured of a good hearing when he again addresses them. After Major-General Knight, who presided, had introduced him to those present, Captain Jays very simply and clearly spoke of the disastrous results which follow venereal infections, especially the suffering of innocent women and children who fall victims to the ravages of this terrible disease. He showed by illustration the conditions of children born of diseased parents and those born of healthy parents, and appealed to one and all to consider

carefully before they jeopardised the happiness of their homes. He asked them to be continent. They could do this, he said, if they practised rigid self-control, kept their thoughts clean and refrained from drink. Major-General Knight, summing up, also emphasized the necessity for recognising that as our thoughts are so will our actions be, and for abstaining from drink. With an Admiral and a General in this station who had followed the King's example, and decided to refrain from drink for the duration of the war, he thought that everyone, from the lowest to the highest, should do the same. Prolonged applause and numerous pertinent questions gave evidence of the popularity of the lecture, the first of Captain Jays' series of lectures on this subject for the Y.M.C.A. in India.—*Bombay Young Men.*

OVERSEAS

Mesopotamia

One of the newly-arrived secretaries in Busra writes:—"I had two full days in Busra, and it is concerning what I saw

Y.M.C.A. KITCHEN AT MARGIL: THOUSANDS OF GALLONS OF TEA HAVE BEEN MADE HERE

there that I want to write to you. As you know, there are fourteen centres in Busra. It was not possible to visit all of them. On Friday night, at Masina, they had a concert. It was not possible to get the crowd in the large tent, but they had about two thousand in attendance and had a fine programme. At the Ashar Hut the secretary happened to have a Whist Drive in progress. There were one hundred and sixty men playing, and a crowd standing around and the piano going. The secretary gave a little talk afterwards, and if applause indicated appreciation the men surely did appreciate what

was being done there. Saturday night I went to one of the outstations—Margil. There is a big hut there. They have a religious service every night at seven o'clock. They asked me to speak that night, and I was surprized to find the Hut packed for a religious service on a week night; and you ought to have heard that crowd of men sing! I remember you telling me that it was said, concerning your work in Marseilles, 'It was the most marvellous piece of work I have ever seen.' Well, that would not express what I have seen of the work here thus far. The small equipment, simply a hut or tent, and how it is appreciated! I have heard you tell your story of Mesopotamia, and I have heard Blanshard tell it, and I wondered if it was not exaggerated. Well, if the rest of work is like what I have seen, it is impossible to exaggerate it."

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A letter from the Associate General Secretary in Mesopotamia:—

"I am feeling quite cheerful. Things are taking a splendid turn, and we are beginning the strenuous winter season with a great swing. The inner machinery has been well oiled, reorganization made in every department, and attempts at general co-operation are yielding great results. Of course, we still grouse as well as anybody else in this blooming country, but with it we also have our full share, and more, of the hope and expectancy that at this juncture pervades the Mesopotamian atmosphere. By the time you get this letter we shall have 28 Indian places—straw huts, mud huts, pakka rooms, tents. They are fairly well equipped, and soon, I hope, even the most demanding of our secretaries will be at last satisfied; *i.e.*, when my much-expected consignment comes in. I thank you for sanctioning all our requests. It breaks one's heart to see a zealous secretary's work marred for lack of equipment. It is not only his huts he has to see flourishing, but also to meet the demands, though very inadequately, of many a camp or regiment or labour corps that lies in the radius of many miles round about him. These are generally even more grateful for the little mercies than those who possess a regular Hut. Who can withstand such gratitude or refuse such pressing needs? I wish the people who are making this work possible could see the happiness they are giving to the brave, cheerful, tired, homesick lads here. They would consider themselves truly rewarded, and truly realise how giving is better than taking.

"I used to have, in the pre-war days, a very superior contempt for gramophones, but now a gramophone is in my respect and esteem no less than a medical missionary or a revival meeting divine. No doubt there are frauds among the fold, but His Master's Voice and Deccaphones are fast clearing the field of them. It is absolutely astounding to what extent the Indian sepoy forgets himself and his worries in the crowded vicinity of this human proxy. The Pathan is not yet quite satisfied with the how and wherefore of it, and still

wishes to look within sometimes. I am sorry we have not yet a proper supply of Pashtu records. The few we have this glorious hill-man takes with a delicious seriousness. Woe be to the man who moves or talks while the great Pashtu is being sung. And the help of the secretary becomes urgent if some daring individual suggests a change to another language before all the Pashtus have had their uninterrupted turn. But all the same, in the magnanimity of his heart he will forego any such "rights" at the suggestion of his friend, the "Wimci" secretary, which is a great favour indeed.

SECRETARY'S TENT IN THE DESERT

And the football: Well might it be puffed up. Everybody wants to kick it, and the Gurkha does it with such a good will, and with what a smile, surpassing even the cat of fairy tale. But alas! it is mortal. In the prime of its joy it bursts one day, out of sheer happiness; often leaving behind no kith or kin. They are so rare just now and the demand so great. No recruiting officer has more anxious a time than a Y.M.C.A. secretary besieged with requests for footballs.

Draughts are a rage. Bombay seems to have run dry of them. We are making them locally, at least in this area. In a busy Indian hut even a hundred cannot be too many (*i.e.*, space permitting). There does not seem to be a sepoy who does not know the game, and a dozen wait at each table for the four playing to finish. Then comes the rush to fill the vacated seats. The scene would make a Punjabi girl addicted to musical chairs open her eyes.

Cards, poor things, have too short a life to be mentioned. Harmoniums and tables create an Oriental atmosphere which is very refreshing, and we have great old squat-on-ground concerts in which we generally regale the men with cigarettes and biscuits. Stealing of games is not unknown. In one hut, I know the secretary keeps an Intelligence Orderly, who generally succeeds in bringing back the stolen property. Yesterday he recovered my hunting crop.

Moral. Send us nice games and plenty of them.

Some of our institutes keep an Indian sweetmaker, too, which is a very popular thing, though a hot-bed of worries for the poor secretary in charge.

The need for more workers and of the very best still exists in the extreme. Interesting criticisms from here and there, within and without, still come in occasionally and are very welcome, for they are a saving grace and show that there is still some hope for us. Isn't it great to be shaken out of one's

serene confidence by a bomb-shell of a letter or a sudden outburst of denouncing rhetoric, even when it be based on imperfect data?

With reference to our staff, I can assure you of one thing, at least, that whatever be our deficiencies we are at least not guilty of the crime of self-satisfaction. We are thoroughly dissatisfied with ourselves, with the work of another area, with the headquarters or with the National Council, as the case may be. Would you have it otherwise? Isn't it a matter of thanksgiving to have no fear of stagnation and every hope of improvement (fresh men always bring hope with them), to feel that we are capable of doing much more and that our ideal is far from being attained? Being concerned with Indian work, my interests were centred in that, and I must confess that the incisive atmosphere I breathed germinated in me a strong pessimism. But I was cured of it a fortnight ago. Coming from Amara to Baghdad, I happened to travel with a group who said many nice things and praised the Y.M.C.A. work to such an extent that I felt extremely embarrassed; and the experience they had had of the Red Triangle was in a camp we thought least of. It gave my thoughts a new turn, and I realised that our work must stand condemned, or justified, not by us or a theorising outsider, but by the men amongst whom and for whom we are working. I also discovered the source of my depression. Through the pressure of initial administrative complications I had been too much engrossed in my writing table and the technicalities of hut work, and had lost touch with my old friend the sepoy. I have begun to visit the tents of the men. Everywhere I find a warm welcome, a touching gratitude and invocation to God to bless all those who are helping towards this work. The other day I unearthed an aged Subadar-Major, an old friend of mine from France. I asked him if he had visited our hut. He said that he had not, as he had just arrived in the camp. I took him to our hut. It was crowded. For a minute he stood still, then, with a great show of emotion and moistened eyes, he shook my hands and said, "You are absolutely great. In France you were a blessing, in Mesopotamia you are a boon. I saw your work in Busra, it was splendid. In Amara it was better still; and Baghdad beats all. I wonder what it will be in the firing line."

Y.M.C.A. STORES READY FOR TRANSPORT

As days go by, I am more than ever convinced of the deep religious reverence of the Indian fighting men. Howsoever

they might hate another caste or creed, they are always ready to pay due deference to another man's religious beliefs. Our best friends are our friends because they know we are a religious Association. The best managed huts are those where the men know that the Y.M.C.A. means "Massih Savha," or "Massih Anjuman." The respect and consideration we get is given us chiefly because we are agents of "Pravhkar," *i.e.*, labour for the sake of others.

We have all the help and courtesy we could desire from the military authorities. The O.Cs. are ever kind. We are never short of orderlies or fatigues. It is not unusual for an Indian secretary, after he has given a cinema show for the first time in an outlying camp, to receive a letter from the Adjutant, accompanied by a fifty-rupee note, with the compliments of the O.C., as a contribution towards his work. I know an O.C. who gave all the money collected by fines to the Y.M.C.A. in his camp. Some time ago I went to see a hut which I had recently opened in a mule corps. The O.C., while appreciating our work, said to me, "I hope these men realise the source of inspiration for this grand service." I believe the Pauls amongst them do.

ON AN OLD BATTLE FIELD

The demand for writing paper is more intense and very much more extensive than France. So you can imagine what it must be like. Yesterday I saw a thousand with envelopes disappear within an hour, no man getting more than one. The belated had to satisfy themselves with a simple "to-morrow." And "to-morrow" they would probably be on fatigue, or *en route* to the firing line, or in front of the secretary's tent an hour before the distribution time. The scene is enacted in twenty-eight places, minus the extra "attached" camps. In a place like the Advance Base paper has to be issued every day, for the number of men it contains is enormous and in perpetual motion. To do the thing with a good grace we shall have to increase our supply considerably, and yet I do not wish to do so, in face of the requirement that forbids the Red Triangle on the paper. The sepoy cannot understand why this souvenir of the Y.M.C.A. is reserved for British troops only. Of course, he considers himself partially compensated in the picture on his paper, but he would rather have the Triangle as well as the picture.

Moral of the long harangue: Keep us well supplied, send more workers and good ones.

The special propaganda in motion just now is starting decent canteens for the Indian troops, opening classes, insti-

tuting educational lectures. I believe, on the whole, now, Indian members of the staff have been allotted work and places most suited to their diverse talents.

I cannot refrain from mentioning, again, how happy I am to work with Dixon. His smile gladdens every heart, and his sympathy reaches every corner. I could not have had a better colleague.

Moral—Come and see things for yourself. It will be worth the trouble. With best wishes,

Sincerely yours,

S. P. SINGHA.

AN OPEN LETTER FROM THE NATIONAL MISSIONARY COUNCIL

The following Open Letter has been addressed by the National Missionary Council to missionaries in India:—

"At a time when the situation of public affairs in this country gives occasion for great anxiety, the National Missionary Council respectfully asks the missionaries throughout India to make the public affairs of the country a subject of the most earnest prayer, that God may give to our rulers wisdom and strength, and to all who take part in political deliberations a spirit of calmness and reasonableness, and a single eye to the better government of this country in the interest of all its inhabitants, both the great and the small, the powerful and the weak, the educated and the ignorant.

"Further, we would ask all missionaries to consider afresh the great ideals for which, in the providence of God, governments exist; and to let those principles dominate and control their own thinking in these times of controversy, and, when occasion requires, to make these principles clear to others. It is as much an ideal of good government to provide to every one of its subjects the opportunity for the development of his personality, as it is to provide for the whole body politic the blessings of order, peace and justice.

"The former of these is an ideal of good government, because the better the individual citizens are, the better is the whole State. As the messengers of Christ, we teach the freedom of man's will and the responsibility towards God and man which attaches to that freedom. We teach that our Lord came that men might have life, and have it more abundantly. We are well aware that nothing adds more to the richness of man's life and to the development of his personality than responsibility. Among the responsibilities which thus draw out the best of man's powers is responsibility to his nation for its good government. Accordingly, one result of our work will be to make men fit for, as well as desirous of taking their share in, the burden of responsibility for their country's welfare. We ask our missionary brethren to fix their eyes steadily on this implication of one of the most fundamental elements of our teaching.

"At the same time, Christians have ever taught that 'the powers that be are ordained of God' for the special purpose of maintaining equal justice between man and man, and of giving security of life to all. The larger the proportion of the ignorant and the poor in a State, the greater is the need for efficiency in the administrative government. For under weak or corrupt governments it is the poor and ignorant who suffer.

"Again, even those who are most concerned for the development of the individual should reflect that in the absence of order and justice the great majority of men are deprived of the opportunity for that development, and often of liberty itself.

"It is the duty of Christians continually to keep before their minds these two great ideal purposes of government, the encouragement of free developing life and the maintenance of equal justice; to labour to get them understood by all men; and to pray God to enable the Government of each country to realise them more and more.

"The contribution of the missionary body to the governance of India should be the same, in character, as the contribution which the Christian Church makes to any State, namely, to awaken men to their responsibility towards their fellow-men and towards God, to fit them to take and to bear that responsibility, and to offer for their acceptance the closest bond of unity between men and classes, the unity in Christ.

"Finally the Council would ask the missionary body to commit the issues of the present time to God in the full confidence of faith and hope, knowing that He, who has called us to be fellow-workers with Him, is working in us and in others towards the fulfilment of His eternal purposes of good."

PHYSICAL DEPARTMENT

Tri-city Simultaneous Hexathlon Contest. On the 28th November, the Physical Departments of Lahore, Allahabad and Calcutta (College Branch and Hostel) held, simultaneously, the regular Hexathlon events that are contested in the International Hexathlon Contest. The purpose was two-fold: to create a healthy interest in inter-city work and prepare to some extent for the final competition to be held in February. The results show that it was a success. Calcutta won with a total of 2,147 points (or about 200 more than in the contest last February), Lahore was second with 1,427 points (double what it made last February), and Allahabad was third with 1,241 points (also a considerable increase over last season's total). Lahore had seventeen different men taking part, and would have had many more but for a holiday and a full programme of other activities in the city; Calcutta had sixty different competitors, a splendid showing; while Allahabad's figures are uncertain. Lahore had its men take the events all at one time, in the afternoon, Allahabad allowed its men to come at any time during the day, at their convenience, while Calcutta took two days to complete the contest.

We recommend such things to all our Associations, and would suggest contests between Madras, Colombo, Bangalore; Hyderabad, Poona, Bombay, and Jubbulpore; Calicut, Alleppey and Trivandrum; or any other combinations that suggest themselves to local Associations. Prepare now for the International and National Contest in first two weeks in February. Any information regarding the events and the holding of the contest, any advice or help, will be gladly supplied by the Physical Department of the National Council. PREPARE IN ADVANCE.

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Bombay recently held a pursuit cycle race for members of the Central Branch. The race was run in the early morning, and the contestants started one after the other with a two or three minute interval. The distance was ten miles and the men raced against time. All but two finished, and the winner made the splendid time of 32 minutes and 7 sec. Bicycle road racing, cross-country running and and similar things might very easily form a much larger part of our programme of physical activities.

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At the Annual Sports Meeting of the Colombo "Y," held last October, the hammer throw record was broken by W. J. Wijesinghe, when he hurled the iron a distance of 89 feet.

So far as we know, this is the record for Y.M.C.A. men in India and Ceylon. Be sure to send us your records, and if they are better than those we have, due credit will be given to the men who make them.

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The Army Department of Bombay has recently held a football tournament in which all the various hospital staffs, H. M. ships, camps, the Bombay Gym. and the Y.M.C.A. entered teams.

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We regret that at the time of writing the returns of the All-India Open Sports Meeting, held in Bombay, have not been received.

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The Calicut "Y" reports a very successful demonstration of boys' physical work on October 19th. It was given before H. E. the Governor of Madras, and met with his enthusiastic approval and hearty endorsement.

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Colombo has secured the services of Mr. A. P. Jayawardene as Physical Instructor of the Central Branch. Mr. Jayawardene will be associated with Mr. Cammack in this work. This new addition to the staff is the result of the great increase in the work during the past year. We congratulate Colombo and Mr. Cammack, and welcome Mr. Jayawardene to our physical group.

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Rangoon Central's football team won the Walter Locke Shield this season. It has come back to the Association after eleven years. Congratulations!

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The Allahabad Inter-High School Track and Field Meet, under the Direction of the Allahabad Y.M.C.A.

"The outstanding features of the Inter-High School Track and Field Meet, held at the Allahabad City Branch Y.M.C.A., Saturday, December first, were the lack of protests on the part of the boy athletes (not a single protest being registered) and the fact that nearly one hundred boys, the cream of the high school athletic talent of Allahabad, took part without the incentive of prizes being held before them, the only memento offered being a certificate to the winning school, signed by the President of the Association."—Prof. N. Mitra, Chief Judge, Prof. of Mathematics, Ewing Christian College, Allahabad.

It was a great athletic meet, not only because of the things mentioned by Prof. N. Mitra, but from every standpoint. Eleven schools were represented by nearly 100 contestants, fifteen hundred boys grouped under their school banners cheered their friends, and the races and field events were run

on a time schedule, the meet being conducted within the time limit of one hour and a half, including the presentation ceremony by the Hon'ble Mr. Justice Rafique, who presented the certificate to the captain of the A. P. Mission High School, the winner of the meet, with a score of 23½ points. The Government High School was second with 10 points. For the first time real training in advance was indulged in, and several of the schools sent their teams to the grounds of the City Branch Association for this purpose.

One of the by-products of the affair is the interest and appreciation for an institute on social and athletic work among boys, which the headmasters and sport secretaries are manifesting as a result of the interest created by the inter-high school affair. This institute will be organized after the

SOME OF THE CONTESTANTS IN ALLAHABAD INTER-HIGH SCHOOL TRACK AND FIELD MEET

first of the year, and will include lectures on such practical subjects as cheering, team competitions, group games, athletic training, athletic administration, and club work among boys. At the meet on December first a large board was placed in the centre of the field, bearing the announcement that the Y.M.C.A. Platform was

"All for Glory
Everybody in the Game,"

and this will be emphasized at the institute for sports secretaries. The meet has helped to bring about a splendid spirit of co-operation between the schools and the Association. Now that interest in athletics is at such a high pitch among Allahabad schoolboys, a test is being organized which, when properly worked out, will be given to all of the schoolboys in the city.

IN INDIA

Boys' Camps

The Telugu High School Camp was held at Nellore, on October 24-27, with an attendance of about sixty boys, representing five different denominations and coming from seven different schools in Cocanada, Masulipatam, Guntur, Ongole, Kavali, Nellore and Madanapalle, respectively. The programme consisted of talks on "The Call of Evangelism" and "The Ministry as a Life Work"; biographical addresses on the lives of Moody and Purushottam; and devotional addresses on "Regeneration," "Holiness," "Service" and "Consecration." The devotional addresses were mainly given by the Rev. A. M. Boggs, M.A.,

BOY SCOUTS OF THE CALICUT Y.M.C.A.

B.D., who is an enthusiastic evangelist and a fluent preacher in Telugu. A special Bible study course, on three Bible characters—Moses, Isaiah and Paul—prepared by the Rev. N. Abraham, of Cocanada, was used. The meetings were conducted mainly in Telugu, and were a source of real inspiration and help to all present.

A new Boys' Camp has been organized for the districts of Trichinopoly and Tanjore. It was held this year at Tanjore, in Karumananthapuram (the gardens of Rao Sahib M. Abraham Pardither). About fifty boys were present from the Trichinopoly S.P.G. High School, the Wesleyan High Schools at Negapatam and Mannargudi, and the Shiyali Swedish

Lutheran Mission High School. The addresses in the mornings were on "A Young Man's Possibilities," "The Ideals of a Young Man," and "The Ideal Young Man." In the afternoon, besides a talk on "Christian Service," conferences were held on "The Christian Student in His Studies and in His Recreations," in which the students heartily took part. A special Bible study course was prepared by the secretary for use at the camp, based on Fleming's *The Positive Life*, which was found very useful. This was at least one of the most successful high school camps held this year.

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Allahabad

The Committee of Management of the Allahabad Central Branch have decided to hold a monthly dinner during the cold weather, with a small charge just sufficient to cover the cost. The object of the dinner is to encourage fellowship among the members, and there will be musical and educational items in the programme each time, in addition to the ordinary social features. At the final dinner of the season, in March, ladies will be invited.

The Allahabad Association will co-operate with the Servants of India Society in caring for the crowd attending at the Magh Mela. It is proposed to have a class in First Aid at the City Branch, to train any volunteers who may wish to work during the Mela.

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J. N. Farquhar

On the evening of December 3rd, Dr. J. N. Farquhar closed a visit to Calcutta, during which he gave three special lectures on "Christ's Social Teaching and Practice"; three lantern lectures: "Indian Temple Architecture," with the Vice-Chancellor of the Calcutta University presiding; "Indian Sculpture," with His Excellency the Governor of Bengal in the chair; and "Indian Asceticism," to an audience in the Ronaldshay Hut. Dr. Farquhar also preached in the Duff Church, spoke on the Bhagavata Purana before the Theological Circle of North Calcutta; addressed the Calcutta Missionary Conference on the preparation of missionaries; and interviewed many people in connection with his special literary investigations. As we go to press, Dr. Farquhar is engaged in a trip in North India among both City and Army Associations.

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Madura

The Madura Association has joined the steadily increasing number which publish weekly or monthly news sheets. *Madura Young Men* made its initial appearance November 3rd, in celebration of its "First Birthday party." It is a four-page leaflet, giving the various features of the Association work and making known the additional needs which must be satisfied if the Association is to carry forward its work with increasing success. We have also received a

neatly printed annual report of the Madura Association for 1916-17.

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Madras

We are interested to see that one of the Madras secretaries is writing a history of the Madras Association which, as many of our readers know, was the first to have a regular paid secretary, in the person of Mr. David McConaughy, who arrived in Madras in 1890. Instalments of the history are appearing from month to month in *Madras Young Men*, and are thoroughly interesting reading for present-day Association members.

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Appreciation

On the return of Mr. M. G. Brooks to Colombo, a few months ago, Mr. J. R. Isaac, who had been acting general secretary in Colombo for several months, received a very appreciative good-bye from the Colombo Association. We are glad to reproduce from *Colombo Young Men* the following testimony to Mr. Isaac's usefulness: "Mr. Isaac has the faculty of endearing himself to men wherever he goes, and his stay in Colombo has been no exception to the general rule. On every hand there is evidence of the affection with which he has come to be regarded. Of his work as general secretary, there is no need to speak; the condition of the Association speaks for him. In spite of the adverse circumstances of the removal to the present building, with its inadequate accommodation, the membership has grown from 788 to 937 during his stay, and there is an encouragingly large number of men who make daily use of the rooms. We feel it to be a matter for congratulation that an Eastern secretary has been in charge of the Colombo Association, during these past months, and that he has carried on the work in such a way as to make it evident that Eastern secretaries of the right character and training are fully as capable of filling these positions in the Y.M.C.A. as are the Western men who come out. We look forward to the time when the Association in Ceylon will be manned by Ceylonese of the calibre of Mr. Isaac."

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Jamalpur

We are glad to record, in connection with the Annual Report of the Jamalpur Association, that a bothersome debt, which on November 1st, 1916, stood at Rs. 3,188, has been so well reduced that on September 30th, 1917, it amounted only to Rs. 988. And it is expected that this amount will be wiped out by April or May of 1918. Our heartiest congratulations to Jamalpur.

REVIEWS

CHRIST AND THE KINGDOM OF GOD. By S. H. Hooke, Jesus College, Oxford, and Victoria College, Toronto. George H. Doran Co., New York. pp. xii+144.

A Bible study text-book can never be fairly treated by a mere reviewer: it demands and pre-supposes slow and careful and corporate study. But even a hasty reading is enough to prove that Professor Hooke has attempted, in an arresting and vivid way, a task that very badly needed doing. "In this book, as in Professor Hogg's," he says, "the Kingdom of God is the central thing. But this book is confined almost entirely to the attempt to trace out in the *life* of Christ the workings of the principles of the Kingdom of God."

The book is not an easy one. The subject makes it impossible that it should be easy; and it seems at least possible that the arrangement is not very well suited to the exposition of the theme. The study circle method has many advantages: but the book does not strike one as being the product of that method. Indeed, the daily studies seem almost an after-thought. Professor Hooke does not need to hide behind any method, however venerable.

For the rest it is sufficient to say that, though more modest in compass, the book deserves careful study, along with Mr. Hogg's *Christ's Message of the Kingdom* (to which the author handsomely acknowledges a handsome debt), Dr. Glover's *The Jesus of History* (which he hails with joy), and Mr. Young's *St. Mark* (which he will be glad to see), from those—and that is surely all serious students of Christianity—who agree with him that, "unless we are to give up any attempt to understand the significance of the life of Jesus, we must try to construct from the gospels . . . some coherent view of the reason *why* Christ did things." In that sentence Mr. Hooke expresses the idea that has revolutionized Christian thought during the last generation—a revolution that has recovered belief in the real humanity of our Lord, and what one can only call the real Christlikeness of God. A few quotations will show how Mr. Hooke applies his principle:—

"The Temptation means for Christ the possibility of choice. He could have chosen either of the two paths . . . otherwise the whole transaction is a mere stage-play, unreal and utterly valueless to us" (page 37).

"Christ expected, hoped, that before this journey on which he was sending 'the Twelve' should be completed, . . . he himself would have been manifested by God as the Messiah" (Matt 10: 23) (page 45).

"'No one knoweth the Father, save the Son.' He feels that he is still alone, tragically alone, with his secret of what

God's character and God's will are. . . . So . . . he must teach those whom the Father has drawn after him" (page 57).

"Christ hails Peter's words" of confession at Cæsarea Philippi "with an outburst of joy. . . . His choice had been vindicated by the Father. Here was one at last, who, unforced, led by the same quiet way that Christ himself had passed along, had learnt the secret by the Spirit's way of living experience" (page 77).

"The question really is, whether Christ's words about his Resurrection are the utterance of divine foreknowledge or the expansion of a faith that went further than the most daring venture of faith yet known in the history of man's relations with God" (page 3).

"We have to ask why Christ thought his death was necessary, in spite of contemporary belief—we want to know, if possible, how far Christ saw before him the coming of the Kingdom, how soon and in what form he expected the Kingdom to come" (page 105).

"John's death and the failure of the first mission—all had helped to make clear for Christ the way which now seems to us almost a matter of course: we cannot easily realize that it was really a question of choice" (page 106).

"By these two acts," the triumphal entry and the cleansing of the Temple, "Christ must have felt that the die was cast; he had crossed his Rubicon and could not retreat" (page 112).

In Gethsemane "he must accept . . . the shattering of his own cherished hopes for 'his nation' and for Jerusalem. He must go out like a criminal, 'numbered with the transgressors.' The horror of the tribulation must be his alone, with no knowledge of what might come after" (page 127).

We look forward with real interest to the companion volumes which Mr. Hooke promises us, one on the Ministry of the Spirit, and another on the Early Church.

C. K. Williams.

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The Dynamic of Manhood. Dr. Luther Halsey Gulick.

The angle of approach to the great social or sex problems, so far as the educational side is concerned, has shifted largely from that of the appeal through "fear," or frightening men by depicting the awful consequences of immorality, first to the so-called biological approach, which aims at acquainting men with normal conditions by comparison with animal life: and later to the psychological or moral approach, or the appeal to one's manhood in the highest and broadest sense. It is this last approach which is presented in this volume. We therefore find that the great dominating forces in a man's life, clustering around the reproductive instinct—love, heart hungers—are presented not so much as isolated physical manifestations, but in their much greater, more wholesome and

exalted phases as they touch life in connection with friends, women, children and God. In this important field there has been no more careful or original thinker than Dr. Gulick, and anyone who has read his other books—*The Efficient Life; Mind and Body;* etc.—and is familiar with his original and forceful style, will not be disappointed in taking up this volume. It is the result of mature thinking and investigation covering a long period of years. The subject is presented in a simple, convincing and illuminating way, so that "he who runs may read" and understand. One cannot read without being the better for so doing, and we recommend the book to all, especially to college students, teachers and parents, as the best book of its kind that we have seen. J. H. GRAY.

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Seven little booklets for officers and others. By Arthur Mercer. Obtainable from the Christian Tract and Book Society, 23, Chowringhee Road, Calcutta.

These little booklets form a group of brief and interestingly written little "sermonettes," dealing with such topics as *The Greatest of All Mistakes, The Supreme Moment of a Lifetime, The Inevitable Separation*, etc. They are very clearly and tersely expressed, besides being attractively printed. Many people will find them of interest and help.

All books reviewed can be ordered direct from the Publisher or from the "Association Press," the publishing department of the National Council of the Young Men's Christian Association of India and Ceylon, 5, Russell Street, Calcutta.

RECENTLY RECEIVED FROM THE PRINTERS

Asoka, by DR. J. M. MACPHAIL, Bamdah. (The Heritage of India Series). Paper, As. 8. Cloth, 1-2.

Paul in Everyday Life, by DR. JOHN DOUGLAS ADAM. (Indian Edition). Paper, Re. 1. Cloth, Re. 1-8.

The Maker of Men, by DR. G. S. EDDY. As. 2.

How to Deal with Temptation, by DR. ROBERT E. SPEER. (Indian Edition). As. 5.

IN THE PRESS

Sankhya System of Philosophy, The, by PROFESSOR A. BERRIEDALE KEITH (Edinburgh). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.

Kanarese Literature, by REV. E. P. RICE (Bangalore). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.

Indian Painting, by PRINCIPAL PERCY BROWN (Calcutta). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.

Sinhalese Literature, by H. S. PERERA (Kandy). (The Heritage of India Series.) Paper, As. 9. Cloth, Re. 1-8.

The Social Principles of Jesus, by WALTER RAUSCHENBUSCH. Indian Edition, paper.

Compelled Men, by FRED. L. PATTEE. Indian Edition.

Meeting the Master, by OZORA S. DAVIS. Indian Edition, paper.

Things that Make a Man, by ROBERT E. SPEER. Indian Edition, paper.

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STUDENT CHRISTIAN ASSOCIATION

OF INDIA AND CEYLON

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The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son and Holy Spirit—according to the Scriptures, to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma, and Ceylon, and throughout the world.

Nationalism and Christianity

Everyone is now a Nationalist! The cult of nationality and nationalism has indeed attained such popularity, that life-long fighters for liberty may well become suspicious of the cause in which they find themselves associated with such strange allies; fundamental assumptions have to endure questioning anew.

Political writers have held that, for the stability and cohesion of a State, it is desirable that its members should be united by the further bond vaguely implied in the term nation. It is very difficult to define or to find essentials. Belief in a common origin, possession of a common language and literature, pride in common historic traditions, community of social customs, and community of religion have all been very powerful factors; but the essential thing seems to be a certain *esprit de corps*, however produced. Anyone with teaching experience will immediately appreciate the importance of this for a governing body, and will also know that such a spirit is most easily born of antagonisms. The rivalries of the sports field make a school glory in everything its own—even its discipline; and rivalry with and antagonism to other peoples does the same thing for a nation.

It cannot be denied that in the elementary stages of human progress, the extension of unity and safe living over a wider area than the family and the tribe was a most necessary development; nor can one feel that the nationalism which bound the quarrelling Hellenes for a time was other than good, though called into being by a common antagonism. Even in the Greek period, however, a wider conception found expression in the Stoic philosophy of

humanity as a brotherhood, and the inhabited world as Fatherland of all. Thereafter two movements are visible—first, the increasing enfranchisement of classes within the nation; and secondly, the fitful gleaming in one nation and another of the apprehension of a wider unity. The Roman Empire had supplied for a time a concrete example of the latter in its citizenship, independent of and transcending race, and constituting a kind of world aristocracy. Then, on the ruins of the old provinces, rose the nationalities of Europe, and the ideal seems lost again; but the new divisions gave the Church, with all its faults, the opportunity for testifying to spiritual unity and the assertion of those relations implied in rough international law. The growth, however, of its own material possessions, and pre-occupations with its own political ambitions, blurred the ideal, and the Roman Church became only one of the rival States.

The next great statement of the ideal is at the time of the French Revolution, when men like the Marquis of Condorcet (but not only in France) declared with prophetic passion that mankind was one; wars between nations were assassinations; human society and individual men were capable of unlimited progress. They dreamed of world brotherhood based on the establishment everywhere of republican government, but their dreams faded away in a bloody war, and some, like Condorcet himself, were sacrificed to the jealousy or greed of their fellows.

In the present day democracy has made a magnificent protest against war; yet we have seen it swamped in some cases by nationalism; and even at its best, the remedy it offers is a new antagonism on class lines instead of race lines. Greek philosophers, Roman constitution makers, imperial churchmen and social reform dreamers, then, have all strained after something better than the division of mankind into groups making use of every device to emphasise their differences. True, they have failed, but can Christianity have ideals lower than all these? Christianity touches every part of life, but some things it touches, like Ithuriel's spear, that their true form may appear and that they may flee away. Is nationalism one of these? Condemnation of nationalism is an implicit confession that European nations have been on the wrong track. The Englishman looks to Elizabethan England as, perhaps, the most fervent expression of English national spirit, yet with all the glory, slavery and conquest make their appearance at that time, In the October issue Mr. Chenchiah made his earnest protest against Western nationalism, of which Nietzsche's gospel of conquest and the "will to power" dominating Germany to-day are only the logical outcome; he described it as "politics raised to the level of religion." That was the avowed creed of Japan (Shintoism) long before she was influenced by Western nations; but what can be said in defence of it among Christians? A follower of Jesus Christ surely must resent the newspaper

assumption that he will be Indian or English first, Christian second; or, as it was put recently, "born first, baptised afterward." It would be interesting to know how one speaking thus would tolerate neglect of himself by his wife on the ground that she was 'born first, married afterward,' and so her first duty was to her old home.

To me, personally, the example and teaching of the Lord Jesus Christ and of the Apostle Paul are of the utmost significance, both positively and negatively. It is not only that the heaviest denunciations of Christ are directed against the Pharisees, members of a national movement to withstand the inroads of Greek customs and influence, who in the bitterness of their opposition kept their eyes closed against all new light; there were also those keen nationalists, the Zealots, men with very real grievances and probably with a strong religious sense. It is not only not recorded, but it is impossible to imagine, the Master addressing their secret meetings or having any share in their intrigues. True, he has a disciple from among them, but he also has one from the other extreme, a publican. He loved his nation and wept over Jerusalem, but his closest ties—far beyond even the closest ties of the flesh are spiritual ones—"Whosoever shall do the will of God, the same is my brother, and sister and mother."

In Paul's time the movement had grown more acute, and the unconverted apostle's feeling about it appears plainly in his fearless flouting of the laws to stamp out heresy. He is proud of his Jewish blood and ancestry, but his letters show him far too preoccupied with what to him is an infinitely greater business than national politics. One wonders whether he was sternly driven forth to the Gentile work at the outset, because a snare lay for his intense spirit in the national environment. If so, he learned his lesson very thoroughly. He was proud of his Roman citizenship, but Jewish blood and Roman citizenship alike faded into insignificance as he thought of the new Kingdom in which he had been enfranchised—"Our citizenship is in heaven... from whence also we look for a Saviour." Birth, traditions, ambitions, all he has and all he is are flung down as things of no worth compared with "the excellency of the knowledge of Christ Jesus, my Lord."

It is hardly strange that those who have discovered such a loyalty should be considered by mere politicians antinationalistic. Farquhar, in the *Crown of Hinduism* (p. 43 f.), shows that this has almost always been the charge laid against Christianity in non-Christian surroundings, and that this reputation is inevitable. Christ was condemned in the Council as a national danger; Paul and Silas were punished at Philippi for the new customs set forth; Christians were persecuted in the Roman Empire because their loyalty to their Master forbade their taking part in the idol-permeated social life of their neighbours, or in the Emperor worship which provided a centre of union for the Empire.

Yet it is equally certain that in every case the reputation is undeserved, when the ultimate interests of the nation are clearly perceived. Sidgwick says that the best service a man can render the State is to be the best man (in character) that he can. That is exactly what loyalty to Jesus Christ involves, nay more, for he is making his people more than the best *they* can, and their real value to the nation is correspondingly high. Indian Christianity is accused of being anti-national, denationalised, etc., by those who have not had the vision of the Kingdom of God; but is the work of those who have seen something of the vision of no national value? Is not the lifting of the lowest strata of Hindu society of as much national value as the increasing of the gulf by further raising of the top? "How would women's hospitals in India be staffed apart from Indian Christian girls? How many Hindu schools for girls employ Christian women as teachers?" Further, "the Indian Christian woman has been the evangelist of education to hundreds and thousands of Hindu homes" (*Crown of Hinduism* p. 47). Is the new unity of different classes achieved in the Christian fellowship of student conferences not a distinct national asset?

Those who are tortured by the suspicion that their loyalty to Christ is making them fail their country, may take heart. Great ideals certainly must not be made the excuse for laziness, but criticism arising from a lower standpoint and narrower outlook ought not to distress the Christian.

He who has little room in his heart for other hatred because he hates evil, little room for other enthusiasm because consumed by the enthusiasm of the Kingdom, who cannot rest while his neighbours do not enjoy the love that has glorified his own life, will be the best servant of India *because* he is the servant of Christ. "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the Gospel's shall save it," applies to other things we value as much as life. Simple straightforward loyalty to Christ will prove the highest service in unimagined ways to causes and people dear to us; while failing him is the worst treachery (in the event) to what we have preferred before him.

J. J. ELLIS.

News and Notes

By the end of December, 1917, there was a change in the *personnel* of the General Committee. The following student members, representing the various areas, vacated their seats:— Mr. Harnam Das, representing the Punjab Camp area; Mr. B. C. Mukerji, Bengal area; Mr. V. C. Perera, Ceylon; Mr. G. Vedakkan, Mysore; and Mr. C. P. Matthew, Madras City area. May we take this opportunity to thank them for their services to the Association, and to express our best wishes for them wherever they go and whatever they do. In their places we are glad to welcome the following men, who take their seats

from the beginning of January, 1918:—Mr. Inayat M. Lal Chand, of Gordon Mission College, Rawalpindi, to represent the Punjab Camp area; Mr. Yuel Lakra, of St. Paul's College, Calcutta, to represent Bengal; Mr. W. O. Oligesegeram, of Law College, Colombo, to represent Ceylon; Mr. M. Gnanaprakasam, of the United Theological College, Bangalore, to represent Mysore; and Mr. P. T. Benjamin, of Medical College, Madras, to represent the Madras City Camp area.

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The ninth Bengal Student Camp was held at Sibpur, from the 12th to the 17th October. Sibpur was a delightful place in many ways. We were comfortably housed in the Engineering College, which has a beautiful chapel and large grounds; and the Botanical Gardens adjoin the college. The proximity to Calcutta brought an unusually large number of students, but it had the disadvantage that some of the speakers came only for their addresses.

On Friday night Mr. Sen talked to us of "The Spirit of Camp"—the spirit of moral earnestness, of hard thinking and quiet waiting on the will of God. The morning series was varied. There were addresses on the "Lessons Early Church History Can Teach Us"; on "Christianity and Hindu Ethics"; on "Christianity and Nationalism"; on "The Life of Prayer"; and on the last day was presented the call to practical Christian service in many forms. The afternoon session included one or two conferences, an inspiring talk on St. Francis, and a helpful address on the practices of the devotional life. Mr. Lakra, the new Bengal representative on the General Committee, spoke on Social Service. At night we listened to the claim of Christ on our love and life in many ways. The series ran, "The Necessity of Christ"; the "Death of Christ"; the "Indwelling Christ"; "The Church of Christ." And when, on the last night, Mr. Angus and Mr. Kennedy summed up all that we had heard, it came home to some of us how much He had done, how much He purposed to do and could do in lives hid with Christ in God.

There was a single chairman for all the meetings, which was found very useful.

Perhaps not one or two of us felt, as did the writer of the following verses,

Alas, the week is over, away from camp we must go,
. . . .
O Lord, could we stay here always, could we pitch our tents to abide,
How easy 'twould be to follow, we should never leave Thy side,
But no, Thou art driving us onward, we must leave the friends we have made,
We must leave the life of this chosen place, where none could make us afraid.
Thou art sending us back to the life we know, in school and village and town,
Our strength is not equal to it—O Lord, in pity look down.

But answers the Spirit of Camp,

You say you fear to leave Me; but if you are wholly Mine,
Then you cannot fear to leave Me, for your life and Mine combine.

And you are part of a fellowship, transcending time and space;
The sons of camp are in all the world, yet camp is their dwelling place.
Whenever the tempter meets you, just think of the camp field here,
Just think of the stream and the wooded hills, and all we hold so dear.
The power of these days will be with you, 'twill strengthen your flickering lamp,
"Behold, I am with you always," saith He who is Master of Camp.

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We are glad to state that the Association is having its small share in the present war. Mr. Harnam Das, who was representing the Punjab Camp area on the General Committee, and who vacates his seat by the end of December, has joined the Indian Defence Force, and is at present undergoing military training. Mr. N. N. Swamidason, who was the secretary of the last Telugu Area Student Camp, has also joined the Indian Defence Force, and is undergoing training now; so also have Mr. Victor Kolandavelu, secretary of the Christian Union of the Madras Engineering College last year, and Mr. Paul Soans, the secretary of the Malabar Camp Committee last year. Again, we have received word that Rev. A. R. Browne-Wilkinson, Professor of the S. P. G. College, Trichinopoly, and a member of our General Committee, who went to England for a short holiday, is now gone to the front as Army Chaplain, and will not return till after the close of the war. This interferes with his plan to visit the Colleges in the Tamil Camp area, which he had very kindly agreed to do.

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Mr. George Abraham, father of Mr. A. A. Paul, general secretary of the Student Christian Association, departed this life on Thursday, the 15th of November last. Mr. Paul, along with his other children, was with him during his last days.

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Mr. J. N. Banerjei, in addition to attending the Punjab and U. P. Student Camps, has, during the last two months, visited the following colleges:—Gordon College, Rawalpindi; Forman Christian College, Lahore; Christ Church College, Cawnpore; Lucknow Christian College, Lucknow; Ewing Christian College, Allahabad; St. Stephen's College, Delhi; and St. John's College, Agra. Mr. A. A. Paul, after attending the Malabar Student Camp, visited the Basel Mission College, Calicut, and the Rajah's College, Ernakulam.

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The Gordon College Christian Union, Rawalpindi, in addition to its regular weekly meetings, is conducting Sunday schools in three centres in the city. Besides this the members go out bazaar-preaching one day in the week regularly.

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The Basel Mission College Prayer Union, Calicut, has three Bible circles on "The Meaning of Prayer." Messrs. K. C. Thomas, B.A., G. T. J. Thaddaeus, B.A., teachers in the school, and K. I. Idikula, a clerk in the Huzoor Office, are the leaders. The members have a Social Service Class every Sunday, under Mr. George Zachariah, Municipal Secretary,

which prepares them for the "Evening Classes" they hold for the children of the illiterate weavers' settlement. The Union also conducts open-air meetings, and distributes pamphlets to the fishermen living near the sea. Special lectures on sanitation are given to the Panchamas. At their weekly meetings occasionally they get speakers from outside.

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The Christian students in the Christian Hostel, attached to the Rajah's College, Ernakulam, are having a Bible circle every Sunday morning, led by Mr. K. A. Poulose, B.A., B.L., one of the vakils of the town.

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Attempts are being made in Rangoon to organise an Inter-Collegiate Student Christian Association in the city. At a recent meeting of the Christian students in the Government and Baptist Colleges, Rangoon, a large majority of the men present voted in favour of an Association.

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At the last Mysore Student Camp some of the students in the United Theological College, Bangalore, decided to have a study circle on "Indian Nationalism." Mr. K. K. Kuruvilla, and Rev. E. W. Thompson, professors of the College, are leading the circle. This is a new experiment, and we shall therefore be glad if any of our readers will give us the names of books dealing with the subject and their publishers.

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Most of our readers will be wondering why the *Remembrancer* was not published in October and December. May we state that the October number was ready by the first of October, but that the publication was delayed owing to some difficulties in connection with the signing of the declaration before the Government? We hope to publish it as soon as possible.

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The Universal Day of Prayer for Students—24th February, 1918.

Sunday, 24th February, 1918, is the Universal Day of Prayer for Students fixed by the World's Student Christian Federation. We request all College Associations to make adequate plans for the most helpful and useful observance of the day.

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The Finance Week—16th to 23rd February, 1918.

As we did last year, we are planning to make the week preceding the Day of Prayer, *i.e.*, the week from the 16th to the 23rd of February, the *Finance Week* in aid of the funds of the Association. We are thankful to mention that last year many of our friends and members helped us. May we request that this year all of our friends and members will co-operate with us to make the week as productive as possible? All enquiries and suggestions concerning the Finance Week will kindly be made to the office, 3, Abraham's Lane, Vepery, Madras.